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## Editorial.

### WESLEYAN METHODISM AND AMERICAN METHODISM.

Recently the Hon. R. W. Perks, a distinguished lay member of the Wesleyan Methodist Church and a prominent Englishman, visited some portions of our country, and, on his return to his native land, penned his impressions of American Methodism. His article is a very interesting one, but too extensive to reproduce, in full, in our columns. Fortunately, however, Mr. Perks summarizes his impressions in the conclusion of his able communication, and puts its salient points in such shape as to give the reader, in brief, his ideas of the Methodist situation in America as compared with the Methodism of the Wesleys. In some respects, his comparison gives to us the advantage, but in others the advantage goes to the Wesleyan Church. We here reproduce his summary as follows:

My first impressions, I admit very hastily and possibly wrongly drawn, of American Methodism are these:

1. The connectional spirit which pervades British Methodism, binding our people so closely together, does not exist to anything like the same degree in America. Methodism there is more congregational. The circuit system seems in the large cities to be comparatively rare.

2. The lay preacher is almost extinct. Nothing surprised my American Methodist audiences more than to be told that out of the 26,000 or 27,000 sermons preached next Sunday in the chapels and mission halls of British Wesleyan Methodism, nearly twenty thousand will be preached by unordained laymen. And yet this is the class more than any other from which England draws her political speakers, her municipal rulers, her Labor M. P.'s.

3. American Methodism does not seem to me to be as democratically governed as in the old land; nor have her laity as great a share in control and in initiative. Liberty has walked backward.

4. I doubt whether Methodism in the United States has the hold upon the working classes which British Methodism has of late years secured. In England the weight of Methodism has not for half a century been flung into the scale against popular rights and social reform, even when they clashed with vested interests and the privileges of the few. Whether such is the case in America I do not know.

5. In the wealth and social influence of its individual members, the Methodism of the States is, I think, far ahead of the old country. No State Church exerts her dominating and withering power. Its educational institutions, controlled directly by the Church, are far, very far, in advance of those in our land.

One thing everywhere I found—a passionate clinging to the old gospel, and an invincible faith that the only Savior of society is Jesus Christ, the Savior of men.

We must not overlook the fact, that the impressions of Mr. Perks have reference almost exclusively to the Northern branch of American Methodism, since nearly the whole of his visit, if not all of it, was confined to that section of our country. Hence, he had but little, if any opportunity, to study the polity of our Southern Methodism. There is a distinct difference, in many particulars, between the polity of our Church and that of our Northern brethren. We both hold the itinerant system, but they have abolished the

time limit in the pastorate. We give to the lay element of our Church a far greater latitude in all our conference proceedings than do our brethren of the North. In fact, it is but recently that they have accorded the laity any place in their Annual and General Conferences, while we have given our laity a place in all these bodies since the close of the Civil War. For years we have had equal lay representation in our General Conference, which is our only law-making assembly. In our Annual and District Conferences our laity is largely represented, while the Church conferences are completely dominated by the laity. On all our official boards, connectional and otherwise, laymen are made prominent. Therefore, Mr. Perks' impression, as noted in item third, does not apply with much force to our branch of Methodism. "Liberty has not walked backward," as he asserts. On the contrary it has moved forward with us.

While we are Episcopal in our form of government, yet our Episcopacy is so hedged about and limited that our liberties are sacredly guarded, and the personal rights of the humblest minister and the most obscure layman are safe in the hands of our authorities. We have the most equitable and just system of laws of almost any ecclesiastical body in the world; and these laws are applicable alike to the laity, the ministry and to those whom we place in the Episcopacy. No man is boss among us except within the limits of the law governing his authority. While we are not absolutely democratic in our government, nevertheless we are republican in our polity. After all, the masses of our laity, with proper representation, have a powerful voice in all that goes to make up the machinery of our administration. And the connectional spirit which Mr. Perks mentions under item one is just as strong and binding in our Southern Methodism as it possibly can be in the Wesleyan system. We are a wonderfully united body in all our interests. And we are disposed to think that under item four, we have just about as strong a hold upon the working classes as our Wesleyan brethren; but there is room for larger improvement. As to item two, we acknowledge the impeachment. We have retrograded in the use of our lay ministry. If it continues to retrograde in the future as in the recent past, we will practically be without a local ministry in a few years. Upon the whole, therefore, Mr. Perks' observations, while a trifle off color as to Southern Methodism, are worthy of study, and for this reason, more than to make reply to them, we give them to our readers for their consideration

### THE POWER OF PUBLIC SENTIMENT.

Public sentiment is the expression of the will of a majority of the people concerning a given issue. It is what they think about it put into active movement. Public sentiment is the result of agitation and of education. The average American wants to do right, and he wants to see the right prevail. To arouse this desire and put it into action you must give him the facts

and the intelligence and then put him upon his mettle, and he will usually act on the right side of the question. Public sentiment, therefore, is not of rapid growth. It makes slow progress. But in process of time it will grow, and finally it will become irresistible. The great question of the abolition of American slavery was brought about in this way. At first it attracted but little attention; but those who advocated it kept on in its agitation, and finally it swept over this country like the fury of a cyclone, and we all know the result. We have nearly all lived to see the day when we have no sympathy with slavery; but we have not all lived to see the day when we approve the methods adopted to bring about its abolition. Agitation did it. Public sentiment grew and developed until we know what followed.

Public sentiment controls our State and National Government. And it controls society. What we want to do is to cultivate and develop a righteous public sentiment—one that will give intelligent direction to the affairs of this country. We want better and purer public sentiment on the subject of religion, and we want a better public sentiment on the question of better morals. When we can get a majority of our fellowmen to think and act right, then our laws will be better enforced, and the law of right will govern society, instead of making itself obedient to the greed of wealth and the groveling tendency of appetite and passion. The teacher, the minister, the newspaper and the corporation are the media through which public sentiment is reached and trained. Here, then, is the source and burden of responsibility. When we get public sentiment on the side of righteousness the Church will go to the front and the liquor business will go to the rear. Then law will mean something on our statute books, and anarchy will cease to inflame the violence of men. Give us a healthy public sentiment and the world will be safe.

### THE DEVOTIONAL ELEMENT IN THE PSALMS.

The most complete devotional literature in the world is found in the Psalms. It ranges from the most abject expressions of penitence to the loftiest outbursts of praise and thanksgiving. Every phase of religious sentiment of which the human heart is capable is recorded in these poetic effusions. The reason for this is not hard to divine. They all represent the actual experiences of men. Those who wrote them passed through these heart-tragedies and made faithful record of what the heart felt in its struggles after God as one who forgives iniquity and blots out transgression. In them genuine human nature reveals itself in its conflict with sin and in its triumphs of pardon.

Take for instance the fifty-first Psalm and see how the stricken spirit humbles itself in the dust, makes the most direful confession of its dereliction and pleads with inspiring importunity for forgiveness and restoration. It is the experience of a soul in the agony of a death struggle on account

of its alienation from God, awakened to the consciousness of its guilt and pleading for mercy as it lies prostrate before the throne. There is nothing that surpasses it in the archives of penitential literature. As the Psalm winds to a close, and the soul begins to feel the inward suggestion of pardon, the spirit of the Psalm arises to the altitudes of rapture and the soul is lost amid the wealth of a mercy and a compassion that cannot be questioned. This one division of this marvelous collection ought to be read at least once a week by every man who is in contact with the world, the flesh and the devil; and then make it the expression of his sincere heart as he bows before God in prayer.

Then take the ninetyeth Psalm as it dwells upon the vanity of human life and the unfailing character of God, and the mind is made to thrill under its spell. We read it at all our burial services, and it brings us into a sense of our littleness before God, the shortness of the years of our pilgrimage and the vast eternity toward which we are tending. There is a vital influence running through it that brings us to the source of all help, and that makes us, for the time being, forget the petty things of this life in view of the momentous things of the life just before us. It throws an unspeakable reverence over the mind and the heart, and a solemn awe falls upon the spirit. We feel that we are in the presence of him who sitteth upon a throne that is high and lifted up.

But take the twenty-third Psalm, and there is nothing like it for tenderness, forbearance and fatherly kindness in the range of devotional speech. It brings us into a state of perfect trust and complete satisfaction. We feel the refreshing touch of the summer breeze at eventide, the shade that gives us protection from the heat, the water of life that flows from the Divine presence, and the plenty that the unseen hand constantly supplies. It helps us to revel amid the good things of our Father's pasture; and a sense of our security is unbroken and undisturbed. In it God comes out of his lofty dwellings and walks along the way of life with us. We hear his voice and we feel the gentle touch of his loving hand. Yes, it brings heaven out of the misty depths and makes it a realization here upon earth. No human heart can read this splendid Psalm without becoming a better man.

We might take others of them, but these three illustrate the point we wish to emphasize. Read these gems of spiritual experience and grow strong and robust under their influence. They will first cast you down, then inspire you with supreme trust and finally they will wing you to the gates of day and give you personal audience with the Most High.

Good listeners are as much in demand as good speakers. "He that hath ears to hear, let him hear" was an oft-repeated admonition of the Savior. Not every man who sits in the pew really hears the sermon. Frequently not one truth of the entire discourse lodges in his mind. Good hearing often makes good preaching.

A NEWSY LETTER.

On May 24, 1907, the spirit of my beloved wife took its flight heavenward. She suffered intense pain for seven weeks, then God took her to be with him where there is no more pain and where all tears are wiped away forever. This great affliction so overwhelmed me that my stewards thought it would be best for me to take a rest and recuperate, so they very kindly granted me a six weeks' holiday with the permission that I should take as much more time as I desired.

I decided that I would visit my brother in Biloxi, Miss., and my old home in Tuscaloosa County, Alabama, where I have two other brothers living. I had long wished to make this visit, as I had not seen the old home in twenty-six years.

So at noon July 8 I left Austin via the H. & T. C. R. R., reaching Houston at 6 p. m. and left at 9 p. m. for New Orleans on the Southern Pacific. When daylight came on the morning of the 9th we were passing through the cane fields of Southern Louisiana, and then came the swamps, a desolate looking country, with water everywhere and timber growing so thickly that we could see but a short distance on each side of the road. On the spots of dry land the saw mills were to be seen.

We crossed the Mississippi twelve miles above New Orleans, and I just had time to reach the depot of the L. & N., which train took me to Biloxi. This country is very pretty. The beautiful green grass was growing everywhere and to a Texas man the absence of "grazing herds" was very noticeable. Upon inquiry I was told that the land was too marshy for a cow to stand upon. We passed over fifty-two miles of this country without a stop, and then we arrived at Bay St. Louis. In the afternoon we reached Biloxi, seventy miles from New Orleans.

Here my brother, Rev. F. G. Hocutt, met me and took me out to his beautiful home, which is situated on the bay front, where he gets the cool, refreshing sea breeze. On his lawn are growing lovely flowers in great profusion and abundance, and in his orchard are delicious fruits of almost every variety. It is indeed a lovely spot for a superannuated Methodist preacher to spend his declining years after the heat and toil of an itinerant life.

He is a member of the Louisiana Conference. He is in good health and is enjoying life. It was a treat to spend a week with him and his lovely wife.

Biloxi is a nice town of 8500 population, good brick buildings, good churches, nice streets, fine artesian water, good street car service and electric lights.

And here is situated the Sea Shore Camp-ground, the finest camp-ground on the Southern coast. The shed is large and well seated, the "tents" are good, comfortable frame houses, many of them two story. An artesian well furnishes water abundantly and the grounds are well lighted by electric lights. The grounds front on the bay. There are two piers, one with bath house for men, one thousand feet out in the bay, and the other, with bath house for women, five hundred feet out in the bay. The grounds cover two hundred acres.

It was my good fortune to visit Biloxi just in time for the annual camp-meeting. Bishop Candler was present and was in fine health and spirits. As he clasped my hand at our first meeting he said: "And you have come over here to lobby with me, have you?" I replied that I had no such intentions as I had no "ax to grind." He laughed and said: "O I know you Texas fellows. You will be here watching."

I soon learned that the conference held at Rockdale in 1906 was fresh in his memory. It was my pleasure to hear him preach four sermons, all of which were great and delivered with the power of the Holy Spirit.

He also administered the sacrament of the Lord's Supper while there, at which time more than fifty preachers knelt together around the chancel rail.

My first visit to Sea Shore Camp-ground was very helpful. I also visited Beauvoir, the home of Jefferson Davis, which was presented to him by his ardent admirer, Mrs. Dorsey, and which is used at the present time as a home for dependent Confederate soldiers. The history of Beauvoir is so very interesting that I am sure a few sentences quoted from an article which appears in the Telescope of May 27, published in Dayton, Ohio, entitled "A Home for Dependent Confederate Soldiers," will not be amiss here:

"In 1873 Mrs. Sarah A. Dorsey, who owned a neighboring plantation to that of President Jefferson Davis in Mississippi, became so impressed with the beauty and wideness of this spot that she bought its hundreds acres and improvements for \$6000, which was not a fifth of the amount the original builder had expended on his

venture. She at once occupied the residence and began the development of the horticultural features of the grounds. Its native growth of majestic oaks, magnolias, pines, cedars, bays, gums and other indigenous members of the forest were added to by rare and costly plants, and a superb orange orchard. Tropical shrubs in great variety soon adorned its spacious avenues and circling walks. But its greatest charm, to her artistic soul, was, as it is today, the grand spread of varying sea beauty. One day as she was enjoying to heartfulness the radiant morning beauty and dew-swept floral nature, she threw open her front gate and stood beneath its arch, entranced. After enriching her artistic nature with the scene, she turned to her cousin, Mrs. General Ferguson, and exclaimed: 'How sublime! How grand!' Oh, beautiful view! Yes, that is the name of this delightful home—Beauvoir!"

From the birth to the death of the Confederacy Mrs. Dorsey was an enthusiastic Confederate. She worshipped its heroes, and none other so much as President Davis. When she moved to Beauvoir she invited him to visit her, which, in the course of time, he did, and became so charmed with this gulf coast that he purchased a small place west of Mrs. Dorsey's. His hostess was not satisfied until she succeeded in prevailing upon Mr. Davis to bring his entire household to share her home. His family then consisted of his wife, two daughters, Mrs. Hays and Miss Winnie, also Mr. Joseph Davis, a brother, and the latter's wife. This was characteristic of ante-bellum hospitality; and, true to its spirit, boundless expenditures were made to entertain her esteemed guests properly. Nor would she consent to the departing of a single member of the group. They continued to share her generosity as long as she lived. At her death Mr. Davis came heir to all her wealth, not only of Beauvoir, but of her two plantations in Louisiana and Mississippi. Her residence at this time was a veritable art gallery. Her furniture had been partly imported from her forefather's abode in Northumberland. Her English silver, bearing the Percy coat-of-arms, enriched her dining hall. Into this magnificence Mr. Davis and his family entered without the expenditure of a dollar. It was, however, willed to him, in trust for his daughter, Miss Winnie Davis, but he and his family were to enjoy it as long as any of them lived. Mrs. Dorsey died in 1880, well satisfied to know that she had provided abundantly for all the future of the President of the Confederacy.

President Davis went to his reward December 6, 1889, and his remains were entombed in Richmond, Va. At his decease Beauvoir lost all its attractions for the curious or friendly visitor; the family soon scattered, the rich and costly furnishings of the establishment were removed, an icy freeze killed the entire orange grove, flowers and shrubs disappeared, and the only vestige of life where there had been such notable throngs was the family of the keeper.

Some years after Beauvoir was bought from Mrs. Davis, through the efforts of the Daughters of the Confederacy, for the sum of ten thousand dollars, to be used as a home for dependent Confederate soldiers. At present there are more than eighty old soldiers and twelve of their wives enjoying the pleasures and comforts of this delightful Soldiers' Home.

Leaving Biloxi I had an eight-mile ride on the street car along the beautiful bay to Gulf Port, where I took the Ship Island and Gulf Port Railroad to Meridian. There I took the A. G. S. Railroad for Tuscaloosa, Ala. Arriving in Tuscaloosa I was much surprised at the appearance of this once pretty, thrifty town. I noticed very little improvement in any part of the town except the locks that the Government has built in the river—the Black Warrior. Many of the beautiful shade-trees which graced the walks in the days of yore are gone and there is a look of decline and decay everywhere, rather than of growth and life. The decline is more noticeable in North Port, which part of town was the market for two or three counties in my boyhood days.

I did not tarry long in Tuscaloosa, but accompanied by the man who my brother sent to meet me, I turned my face to the North and traveled once again the old familiar road known then, as now, as the "Old Boiler Road." This road is kept up much better now than in the old days. There is now a special tax for that purpose. Some parts of it looked strange, but every now and then I saw the familiar landmarks which kept memory awake and busy. In the afternoon I arrived at the home of my brother, F. J. M. Hocutt, who lives in the neighborhood of our old plantation home. This brother has been a sufferer for many years and looks very feeble. My youngest brother, who lives in Fayette County, met me here and after twenty-six years of separation the

three youngest of a family of twelve met once again. What an experience! What a combination of pain and pleasure! What havoc the ravages of time has played with each of us!

When last we met we were all young and strong and eager to fight the battles of life, expecting nothing but success, each in his chosen life work. Now the scars of battle are visible upon each brow. Into our lives have come toil, hardships, disappointments and sorrow, but not failure, because our Commander, whose color-bearers we are, has never known defeat and we have faith in Him to believe that we shall finally triumph. My emotions were indescribable when I gazed upon the old home, almost a hundred years old now, in which I was born and which I purchased when grown, where I took my wife, then a fair-haired, blue-eyed, rosy-cheeked, laughing girl—a bride—and where our children first opened their eyes to the light of day.

The old place is greatly changed, part of the buildings have been moved away, the fine grove of stately oaks above the spring has been cleared up and the spring has been filled up so many years that I could not find the spot. The large trees which stood about the house are all gone. A well in the yard supplies the water and strangers own and occupy the house and lands.

I introduced myself to the lady of the house and asked permission to look through the house, which she kindly granted. When I entered the living room the first thing I did was to kneel upon the floor to the right of the old open fireplace where our father knelt every night at bed time for nearly sixty years, after reading the scripture and singing a hymn, the family joining in, and offered up his daily thanksgiving and prayed for us. I thank God that in answer to some of these prayers which ascended from this altar I have been sustained in my arduous labors as an itinerant preacher for these many years.

Just in front of this old fireplace my mother sat with the children gathered around her. As I sat there I could see her sweet, motherly face looking always wore. It was a large family circle which gathered around that altar at night. Where are they now? Three brave young sons sleep in honored soldiers' graves. They were buried where they fell, one in Virginia, one in Tennessee and the other in Mississippi. A brother died at Bulard, Texas, in 1888, one in Mississippi in 1889, one in Alabama in 1902. There were only two girls in the family. One died in Coosa County, Alabama, in 1864; the other died in Marion County, Alabama, in 1903. Father died in 1866 in Tuscaloosa County, Alabama, and mother died in 1872. Both father and mother died in the old home and were buried side by side at the old Bethel burying ground. All of these who are gone on died in the faith and are safe. There are only four of us on this side, and we are all striving for that crown which is imperishable.

Oh, sacred walls! What memories cling about thee! I visited the old poplar tree, back of the horse lot, where I so often saw my father kneel in secret prayer. I also found the spot where I was converted. I was just a little boy plowing in the field all alone, and there the work was done. Not a reformation, but a regeneration. I signed no card, but I was wonderfully saved from sin. I had been reared to be moral, so I did not have to quit swearing, drinking, lying, gambling, dancing, going to the theater and the circus or even using tobacco. I did not have any of these habits.

Another place of sweetest memory is another two-story farm house in the same neighborhood, where I wooed and won and married my precious wife. Stangers also are in this home, but they, too, were kind to the returned wanderer and extended to me most courteous attention. I stood with bowed head in the room where the words were spoken by the man of God, which made Enon G. Hocutt and Susie Pennington husband and wife, together till death.

My memory went back to that happy night when she, the light-hearted, trusting girl, became mine; and I also remembered that she became a wanderer from home and loved ones for my sake, suffering privations and hardships so cheerfully. How she would make a joke of and laugh about things that most women would grieve and repine over; how there was nothing ever so gloomy that she could not find a bright side to it, and how home was made a haven of rest and peace by her cheerfulness and brightness.

And when her health gave way, not even her nearest and dearest knew how she suffered. When she was not able to sit up she would say that she was feeling a "little lazy." That was about the nearest complaint any one ever heard from her.

The sense of my awful loss came over me with such force that my heart cried out, "How can I live with-

out her? How can I take up my work without the sight of her bright, cheerful face and the sound of her dearly-loved voice?" There is no earthly solace for such sorrow. God only can comfort.

On Sunday, July 21, I preached at old Bethel Camp-ground, where as a young preacher I had proclaimed the Word of God to my neighbors many times. At the close of my sermon two young ladies came forward and gave their hands for prayer, one of them a daughter of my brother who has been born long since I left the old home.

The same old shed stands on the grounds and is in a good state of preservation, but the trees have grown up around it as tall as the shed itself since the last camp-meeting was held. The tents are gone these many years, and most of the "tent-holders" are quietly sleeping just on the hill.

In the old days many were converted each year under the old shed and the shout of victory was often heard. It was here that my wife was converted and joined the Church. The church stands on the hill, a short distance from the shed, and looks very familiar. It has been built forty years, but time has made little change upon it.

It has been many years since a camp-meeting was held at Bethel, the reason being that another branch of Methodism, calling themselves Methodist Protestants, has sprung up, and for the sake of building up their own have done all in their power to tear down the old. They have built three churches in the radius of the Bethel membership.

This country is in a good condition financially. Lands have advanced over 300 per cent in price, and there is an abundance of timber. Fine springs gush out from nearly every hill and fruit trees of almost every variety are growing around every home, bearing sweet and delicious fruit. There is very little fruit this year, however, on account of a late frost.

The farmers own good mules now instead of the horses and oxen used when I was a boy. The lands require a fertilizer, and there is an average of \$2 per acre spent yearly for this purpose. After I had seen all my old friends and visited all the places sacred to me in memory, my minds turned homeward, and how I thanked God that my loved ones and friends in Austin were praying for me and would gladly welcome me home.

My visit did me good, and I enjoyed it, though it was mixed with so much pain; and I think I am better able to continue my work for having taken it.

I have to thank my official board and every individual member of my Church for their sincere sympathy and many deeds of kindness bestowed upon me, also the brother pastors who so kindly and satisfactorily filled my pulpit in my absence.

E. G. HOCUTT, Pastor First Street M. E. Church, South, Austin, Texas.

GEORGIA LETTER.

By Rev. Geo. G. Smith, D. D.

I have said in my letters no little of temptation and trial, for while the two are strictly speaking the same, yet one refers more to spiritual conflicts and the other to the vicissitudes of everyday life. It is useless to deny that they exist. It is folly to deny that they are painful. In early childhood they set lightly on us, and we speak of happy childhood; but little children have so much faith and so little ambition, and they have so faint a realization of the seriousness of occurrences, that what would be distressing to one more mature is passed over by a child, and a few tears and maybe cries and the trouble is over; but it would be a great mistake to think childhood is exempt entirely from that which becomes so serious in after days. Even hilarious youth, with all its buoyancy, knows what it is to be gloomy and hopeless and chagrined and distressed. It is simply impossible for us to escape.

We must make the best of this life as it is and try to find the way to rejoice in tribulation. We must, through much tribulation, enter into the kingdom of God, and those who are before the throne have all passed through "great tribulations."

There are no exemptions here. The purest and the noblest often suffer the most, or have the most need of heavenly succor. The trials one escapes another meets with, and they are equally painful, but trials should not make us miserable. Strangely enough, we may rejoice in tribulation, and while in the world we have tribulation in Christ we may have peace.

"Life with trials hard may press me; 'Twill but drive me to Thy breast."

In everything we should give thanks. Our support under these burdens is not from earth, nor of earth. The world can not know nor can we

tell it—the inward power that keeps us peaceful while the storms rage around us.

In a long life all have known much of vicissitudes, and ought to have known much of support; and, alas! age and experience have found no sovereign remedy for depression which will avail at all times and to all. Every heart knoweth its own bitterness. What may avail for one will not for another.

The first thing I would suggest to those who are tried is to know the fact that they but share the common lot. They are not singled out and forced to endure what others escape. Much of our suffering results from the fact that our trials are surprises. We were not looking for them, and the disappointment makes the pain keener while the fact that—

"Loss is common would not make My own less bitter, rather more, For never, even noon to morning, But some heart did break."

Yet to fail to recognize the fact that we all must be tried adds to our pain. We need not expect all springtime, nor hope that November's chill and December's storms will not come. And we must be prepared for these trials by a strong faith in God's goodness and watch-care.

Trials are not accidental, nor are they unattended by blessings. They wear us from the world; they turn our thoughts heavenward; they strengthen our grace; they correct our faults. Alas! that we should need them, but as we do, how gladly we should endure them! God is not gone, though his face may be hid. We must sing—

"Beyond my unbelieving fear, Fear shall in me no more have place; My Savior doth not yet appear, He hides the brightness of his face."

"But shall I, therefore, let him go, And basely to the tempter yield? No, in the strength of Jesus, no; I never will give up my shield."

The spirit of perfect submission is a great relief in times of trial. God knows what is best and what God decrees I will. My will is lost in his. He is too wise to err, too good to be unkind. These trials are great; this darkness is fearful. God does not tell me why he does not appear for my rescue at once, but he knows all and he directs us all, and he will deliver me in his own good time.

Perfect submission is perfect rest. A very active woman whose life was a benediction to all was on a mission of mercy when she slipped on the ice and fell and broke her hip. She never walked again. She was very poor, and they bore her to the poor house. She was as gentle, as patient, as cheerful as she had ever been. One said to her: "Sallie, how can you be so patient when you can do nothing and suffer so much?" She said: "When I was well God said, 'Sallie, go there, go there; and I went. Now God says, 'Sallie, lie here and suffer,' and I do as he says."

I am sorry when I see an old preacher, who has been in harness long, but whose work has been done, when God says by the Church, "Stand by and let another come," fret at the decree and say "he had rather die." Not so. God makes no mistakes. It may be painful, but it is his will, and it is best. Let us sweetly submit. When the fruit gets ripe it falls of its own accord to the ground. These trials are the means God uses to make us ready for our transition.

Now I am past my three-score years and ten. My limbs give way when I walk. Without strong glasses I can not read. I have little care for toothsome food, but I have so much left. The stars beam as sweetly and the moon shines as kindly, sleep comes as delightfully and the simple food on my table is as relishing as ever. So I have no reason to murmur. These trials lead us to the source of all comfort—the indwelling Spirit. As long as we have the consciousness of God's presence and his love shed abroad in our hearts, as long as we have the communion of the Holy Spirit, we can not be miserable—we can not be lonely.

"While blest with a sense of His love A palace a toy would appear, And prisons would palaces prove If Jesus would dwell with me there."

Let us then rejoice in tribulation and open our ears to the "Songs in the Night." God gives to his beloved sleep, and if we sow in tears we shall reap in joy.

We old people are leaving a better world behind us than we found when we first knew it. Our children will have conflicts and make mistakes, but they, too, will leave a better world behind them. The seed grows silently, but it grows. The tares grow, but so does the wheat. Let us sing the "Jubilate."

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DIVINE LEADING IN HISTORY.

By Rev. James O. Crook.

The world about us is an interrogation. When and whence came this terrestrial sphere? Who gathered together the waters and formed the dry land? Who arranged the seasons, giving a time when the germs of plant life are folded away in winter's sleep, a time for the tender bud and the fragrant flower, a time for luxuriant growth under the influence of a summer sun, and a time of harvest and ripening fruit? Who designed the fertile valley with its carpet of green, crystal streams and a terrace of hills on each side? Who formed the great mountain and sank her sunless foundation pillows deep in earth and raised her proud summit till she is kissed by the first rays of the morning sun? But there is another source of interrogation beside nature. Historic time presents many problems for consideration. Has the rise and fall of nations been a mere game of chance? Is there not evidence in history of divine guidance toward the consummation of an infinitely wise plan? In all the course of human events the doctrine of divine leading is prominently suggested.

An examination of human history discovers a progress of man toward the realization of a higher and better condition and more and more clearly of the advancing reign of righteousness, peace and universal goodwill. It discovers a plan pervading all history. Writers on the philosophy of history refer to the various agencies which have co-operated in bringing man to the highest advancement which he has yet attained. They tell us what was contributed by the Greek civilization and culture, what by the Roman, what by the Hebrew. They tell us of the far-reaching influence, in promoting civilization and progress, of great wars, of industrial inventions; of the services rendered by Charlemagne, by Napoleon; of the preparation for the coming of Christ and the spread of Christianity made by the Roman conquest and Greek philosophy. But nothing can be more certain than that these various agents acted without concert and without conscious design of realizing a pre-conceived plan for the progress of humanity. We are driven to the inference that there is in the history of man a progressive realization of an ideal plan which must be referred to some superior and all-embracing wisdom.

'Tis many centuries ago, but in fancied vision walk with me through the valley of the Nile. Ramesses II is master of a highly organized State which has been developed and previously ruled by a long line of distinguished dynasties. Not only is work being pursued on various edifices and monuments, but behold the great prince leads forth a host to go to war against the Hittites. Art and science attract a multitude of students, and schools flourish. The exceedingly fertile valley, periodically inundated, continues to respond to the needs of man, and hardy yeomen reap abundant harvests and fill the granaries of the world. Yet Egypt has reached her zenith and is verging on to decline. That decline continued to an ultimate fall. But the influence of her arts, sciences, learning and institutions is continuing to this day. As grain planted in the alluvial valley produced an abundant harvest, so the germs of Egyptian civilization planted in the hearts of Jews, Greeks and Romans continue to bless the world. Indeed, Egypt was the school-master of the children of the Mediterranean countries. But whence came this knowledge to Egypt? Did so great a master-builder, raised up at such an opportune time, with knowledge so profound, and drawing the patterns and designs of future nations come by accident and chance?

Europe in the Middle Ages presents an epoch culminating in revolutions no less distinguished than the Renaissance and Reformation. Terrific was the struggle between peoples contending for the same soil. "Nation rose against nation, kingdom against kingdom; households were divided; wars and commotions, wrath and desolation, treachery and cruelty filled the States of Europe." The pessimist of the Middle Ages could have found many reasons to prove his gloomy forebodings. And we, looking back upon such a period, are made to wonder that the balances were always tipped in favor of the people most susceptible of moral and intellectual advancement. I have seen the thorns and thistles cut away and the soil cultivated in order to give useful plants a chance to grow and bear fruit. In Europe we see that the unfruitful thorns were cut away and the fallow ground was broken deep about the tender plants of State. These plants, rooted in a continent largely

in the North Temperate Zone, and drinking in the rain and the sunshine of a few centuries, have grown into a forest of nations, stately and grand. Those majestic trees are still standing, though some of them, like Spain, have, because of internal decay, been unable to endure the storms, and their extending branches which overshadowed distant parts of earth, have one by one been torn asunder, till the trunk alone is left. However, some of these trees of State, like England, continue to flourish, and from their extending branches the luscious fruit of modern civilization continues to be plucked. The heathen in distant lands and isles of the sea is not only sheltered and protected, but he is beginning to partake of the fruit of the trees which overshadow him and is rising in the scale of intelligence and morality. As a chemist places various and diverse elements in a retort and by means of a reagent produces something different to the original elements and useful to man, so into Europe during the Middle Ages were poured the Jewish, the Romans, the Germanic and the Teutonic elements of humanity, which, being acted upon by the Divine will, produced a new, higher and more universal type of civilization.

The records give much space to gigantic military movements and decisive battles. At one time the Assyrian host is subduing surrounding nations. Now Cyrus is dreaming of a world-empire and extending the borders of Persia into three continents. Now Alexander triumphs over all. The Romans are now fighting Carthage and fiercely pursuing numerous campaigns. Thus we might continue to unroll the historic panorama on down through the ages. Again we might speak of Marathon, Waterloo, Gettysburg, and other decisive battles. But with all the mighty military movements succeeding years have proven that somehow they were made subservient to the great interests which were to follow. From the wreck of colossal plans have been taken the very foundation stones upon which have been built succeeding institutions of State. And the battles have decided issue in a way which time continues to prove to be in accordance with the progress of the race.

There are those who trace the progress of history to physical causes or surroundings. But are we to believe that environment is the sole cause of the difference in epochs and nations? It is true that physical geography, to some extent, conditions the development and character of National civilizations. The German people could not have arisen in the tropics nor the ancient Egyptian monarchies in the frozen zone. But to locate all the sources of historical progress in geography is impossible. Surely, environment is but the channel of forces having another and higher origin. If this were not true, so long as the physical environment of a dominant people continues the same the supremacy of that people ought to persist. But though all things continue as they were from the beginning in Greece, the home of the ancient learning and patriotism, yet in that classic peninsula now lives a politically degraded people, whose literature is worthless; and in a Northern clime Germany grandly leads the scholarship of the world, and German love for fatherland has consolidated the German Empire. Blue skies continue to bend over Italy, and the waters of the Adriatic and Mediterranean lave her shores; still the crown of empire has deserted the brow of Rome and removed to those Western isles, around whose bleak cliffs lash the wild waves of the stormy Atlantic; and England, inhabited by savages when Rome was mistress of the world, is to-day the arbiter of European politics, when Rome's autonomy is no more. Indeed, "The progress of civilization and the philosophy of history must be sought in something higher than climate and the contiguity of oceans, rivers and mountains."

It is not necessary that we look exclusively across the seas to sustain the truth so prominently suggested by Old World movements. America presents evidence very distinctive in character. As the fifteenth century was merging into the past a Divine voice proclaimed:

"Lo, I uncover the land Which I hid of old times in the West As the sculptor uncovers the statue When he has wrought his best."

Columbus in his little bark had plowed the Atlantic to and fro; and men knew of a land out beyond the stormy sea. But why was the West not revealed till this most opportune time? I call your attention to a fact, and in it you will see a reason: The one supreme purpose dominating the great heathen States was to rule the world. To this end they not only sent out their armies to subdue opposing peoples, but they sent their colonists to every inviting land to carry their

ideals and establish their customs. Had America not been hidden away during the earlier centuries she would have been colonized. A land so fair and bounteously endowed could not have escaped the ancient colonizer, with his false ideals and effete institutions. Then if the blighting curses of the East had been brought into America during the ages preceding Columbus, where would have been found a place to establish a great democratic form of government? If this land had been poisoned by the weeds of tyrannical rule and religious intolerance, where, when "the wheat of the seventeenth century humanity" had been winnowed, could have been found a suitable soil for sowing? But while God hid such a goodly land from people unqualified to accomplish his purpose, mark you, he revealed it in time to preserve the comprehensive results of the Renaissance and the Protestant Reformation.

The sun of the sixteenth century arose, ascended the canopy of heaven to meridian height and passed on his course toward the horizon, marking the greatest era of exploration known to man. 'Twas a time for England and France to seek for a north-west passage and gain a claim to the West part of America. 'Twas a time for Spanish ships to sail among tropical isles and along palm-laden coasts. Yes, it was a time for a Magellan and for a Drake, not only to defy the billows of the Atlantic, but to surround the Horn of South America, sail the broad, peaceful Pacific and circumnavigate the globe. These expeditions were not without meaning. They were the heralds sent out to announce the grandeur and magnificence of the West.

The seventeenth century dawned upon the springtime in the Divine plan. It marked the sowing of selected grain in America. And here the work of the greatest Husbandman has not been in vain. The harvest has been an hundredfold. The Puritan and the Cavalier were the seed, not only of a purer religious faith and practice, but of a nation, a nation not ruled by Kings or dominated by feudal Lords, but a nation where the will of the people is supreme, where peace reigns and justice keeps watch over millions of happy and contented subjects.

In noting the progress of our country, the struggles through which she has passed and the forces which have been brought to bear in raising her to an exalted position as a nation, we are made to acknowledge that some power has been directing other than that which has its origin in the brain of man. Our ship of state has encountered the storms; and if accident or blind chance had been our pilot, we would have been dashed to pieces on the rocks of adverse circumstances. Every step of our National progress is an interrogation demanding of us, "Who, and why?" Who raised up patriots, steeled their hearts and nerved their arms to fight for seven long years, seven years of suffering and hardship—patriots who fought for sacred principles which have revolutionized the nations of the earth? Who guided the deliberations of the conventions which gave to us the Declaration of Independence and the Constitution of the United States—one a document which was "the handwriting on the wall" that foretold the doom of despotism; the other a document which guarantees the rights of a sovereign people? The law was given by Moses to the Jews, and by conventions of freemen the Declaration of Independence and the Constitution was given to the American people. We rejoice because of the principles set forth in these sacred documents—principles which have hushed the cry of divine right of Kings; principles which proclaim personal sovereignty and the triumphant assertion of man's equality before God; principles born of an unfettered conscience and under the influence of an open Bible. In our great Civil War, why was not the Nation severed in twain? At Gettysburg and other battles, why was the laurel crown placed on the brow of the man in Blue while his brother in Gray was left under the weeping willows to mourn for a lost cause? Do I hear you say that they were brave men who fought for the Union? But with all the truth before us who will refuse to give the Southern soldier a place among the greatest who ever fought in defense of a sacred cause? A people so limited in resources as the South, who in so short a time created a navy, established manufactures to make her implements of war, and so promptly sent to the front the flower of American soldiery, could never have failed had it not been for an overruling Providence. Do you say that it was decreed that the black slave should be free? That was not the greatest thing accomplished by the war. The Southern citizen rather than the slave was bound by the shackles of an institution which disqualified him from playing his part in the drama of American progress. But to-day we behold a New South with a

happy and progressive people, and fast becoming the right-arm of strength to our great Republic. Why have our borders been extended till we have ample territory for a great nation? Why is it that we occupy the most commanding position on the globe? With modern means of communication and transportation, why should not our ships command commerce and trade? Why have we enjoyed decades of peaceful prosperity, in which industrial and educational conditions were favorable—times in which men could build homes and train their children in patriotism and religion? Why is it that American influence has given momentum to the tides of liberty which are racing around the world on every ocean, washing the shores of continents and islands and purging them from the stains of despotism and tyranny? The United States, of all nations, is most indebted to the Divinity which shapes the affairs of men.

It has been said that "Nations have a beginning, a day of prosperity, a decline and fall." But why should a nation fall? Granting that a fall is inevitable, have not many States gone down prematurely? As a man increases his days by observing the laws of health, so a nation increases the centuries of her existence by observing God-given principles. A strong man dies because one of his vital organs is defective; a nation dies because one element in her National organism is wanting or defective. Many nations have developed greatly along physical and mental lines, but because they ignore the spiritual their glory too soon was sung.

But what of our destiny as a nation? Since God has so powerfully wrought in our behalf, there is surely a great and far-reaching purpose to be accomplished as the ages roll on. "We have reached, as a nation, the wealth-producing stage. In half a century we shall be the richest people in history. How shall we use our wealth, what shall we do with our leisure? The nation that can not rise to the spiritual life when its leisure is achieved is doomed. We are coming inevitably to the final test. Shall we rise to the stage next higher? Retreat is cut off; advance we must or perish." Once Athens and Rome and Venice stood on the same intellectual and fatal plane, but they are gone. Shall we follow in the same path of ruin? May we not, like the nations of oblivion, succumb to the gangrene of ungodliness and be left to rot out our punishment, but may we be led from victory unto victory until all the purposes of the Divine are accomplished? O that we may ever be found "duly and truly prepared, worthy and well qualified," when he who sitteth upon his throne in heaven would exalt the nations of earth!

Upon the Alamo monument, beneath the shadow of the Capitol at Austin, is to be found this inscription: "I shall never surrender or retreat." These burning words of the immortal Travis express the conviction and purpose of thousands regarding the civil and moral issues confronting us today. This holy zeal is surely an omen of a glorious era. There was a God who weighed the purposes and possibilities of the contending forces of the Texas Revolution. There was a God to avenge the blood of Travis and his heroic band who died at the Alamo. The same God is now beholding all who are standing for the right. He sees the forces of evil arraying themselves against the good. But of the outcome there is no question. Our "God is the same yesterday, to-day and forever." "We shall never surrender or retreat." We shall hold what we have gained. When duty calls we will march to any conflict. And though many may pour out their life-blood, like the brave band at the Alamo, yet the cause of righteousness will prevail!

History reveals some of the ends being accomplished by the Divine plan. Mankind is being elevated to a higher moral plane; the race is being delivered from error; society is being purified, and man is being exalted to a close fellowship with his Creator. All is tending toward a glorious consummation. We know not all that the unborn future has in store for us or our brethren across the seas. We know not the significance of varied conditions now existing in many lands. But we do know that "the hand that leads us is Divine!" All will be well with the people who forget not the precepts of the One infinitely wise, all-powerful and righteous Judge!

"God of our fathers, known of old, Beneath whose awful hand we hold Dominion over palm and pine; Lord God of Host, be with us yet, Lest we forget, lest we forget!"

The tumult and the shouting dies; The Captains and the Kings depart; Still stands Thine ancient sacrifice, An humble and a contrite heart. Judge of the nations, spare us yet, Lest we forget, lest we forget!"

"Silver Plate that Wears" Silverware worthy of any celebration—birthday, wedding or anniversary—should bear the mark "1847 ROGERS BROS." Knives, forks, spoons, etc., of lasting value and beautiful designs are thus marked. Send for Catalogue "O 14" INTERNATIONAL SILVER CO., Successors to MERIDEN BRITANNIA CO., Meriden, Conn. SOLD BY LEADING DEALERS

DR. BROUGHTON IN NEW YORK.

(From Our Special Correspondent.) The city of New York is at last getting gospel preaching—the kind your correspondent has so long contended this wicked center needed. A gospel of "hell fire," as Broughton terms it, is being proclaimed on Broadway by the Atlantic minister brought here to help stem the tide of sin and debauchery sweeping over the city. The press pronounces the preacher as the superior of Sam Jones in force of eloquence and argument. The large lot adjoining Broadway Tabernacle, one of the leading Churches, has been enclosed and is used for the great meeting now in progress. Sunday evening the tabernacle had a congregation of fifty; the tent thousands. People are flocking to the tent, and the fiery divine is having his hands upheld by good citizens of Greater New York. The Churches and preachers who have been discussing the question, "Why do not people attend Church?" now realize the reason. Dr. Broughton asserts that Paris is the wickedest city on earth, with New York a close second.

The fashionable life—the sporting element, the city officials, particularly the police department—all are coming in for a share of the Doctor's cutting criticisms, and they are being held up as responsible for the way things are going here. More will be heard of this great meeting, and its results will be a general awakening and the preachers and people will learn that "old-time religion" is the kind the metropolis needs and must have to accomplish results. The meetings bid fair to excel the Gipsy Smith ones which, although great, were of an entirely different type. Smith preached a gospel of love. Easy, smooth in his speech and methods, he won his way to the hearts of men and women by the score. Broughton pours "hot shot," proclaims punishments for sin in no uncertain sound; lets the "chaps fly, no matter whom they hit."

It is gratifying to the writer who has so frequently contended the "Broughton blows" were the thing fly, no matter whom they hit.

New York is hard-hearted, but a soft place remains and it is open to conviction or, more truthfully, afraid of future punishment.

H. W. FINLAYSON

459 Broadway.

"The Blood is The Life."

Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also clouded, the mind and judgement are affected, and every an evil deed or impure thought can be directly traced to the impurity of the blood. Pure, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It cures and cures the blood thereby curing pimples, blotches, eruptions and other cutaneous ailments, as eczema, tetter, or sal-rheum, hives and other manifestations of impure blood.

In the cure of scrofulous swellings, enlarged glands, open eating ulcers, or old sores, the "Golden Medical Discovery" has performed the most marvelous cures. In cases of old sores, or open eating ulcers, it is well to apply to the open sores Dr. Pierce's All-Healing Salve, which possesses wonderful healing potency when used as an application to the sores in conjunction with the use of "Golden Medical Discovery" as a blood cleansing constitutional treatment. If your druggist don't happen to have the "All-Healing Salve" in stock, you can easily procure it by enclosing fifty-four cents in postage stamps to Dr. R. V. Pierce, 663 Main St., Buffalo, N. Y., and it will come to you by return post. Most druggists keep it as well as the "Golden Medical Discovery."

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels.

## Forward Movement in Behalf of Southwestern University

Conducted by REV. W. D. BRADFIELD.

### CHOOSING A COLLEGE.

A pivotal moment in the life of a young man or of a young woman has arrived when the choice of college must be made. The college does not make the man or the woman, but it very nearly does so. The student leaves his halls carrying with him and upon him the indelible impress of his college.

Twenty-two years ago I stood where many choice young readers of the Advocate shall shortly stand, knocking for admittance at the doors of college. Seven years later I took leave of the halls of Vanderbilt University, having earned the degrees of Bachelor of Arts and Bachelor of Divinity. Through the subsequent years, more or less, I have been a student. These facts I offer as an apology for now enumerating to the young men and young women, who may chance to read these lines, some considerations that would influence me if I were now making choice of college again.

### A College with a History.

If I were choosing a college to-day, I would choose one having a history. "By their fruits ye shall know them" is the infallible test not only of individual character, but of institutions as well. The output of a mine, not its advertisements, is the test. The products of a college, not its published catalogue, likewise, are its best credentials. A college with a secure history, not in its experimental stage, would be my choice if I were choosing to-day.

Texas Methodism has such an institution. In October, 1873, the Southwestern University, located at Georgetown, opened her doors to the young men and young women of the Southwest. The new university was the perpetuation of the noblest ideals and traditions of Rutgersville College, Wesleyan College, Soule University and of McKendree College, which were founded in the first half of the century. The new university became the joint property of all the Texas conferences, and began its great career with the prayers and solid support of our Texas Methodism.

It is not saying too much when it is affirmed that the history of Texas can not be written apart from the history of Southwestern University. Nor is it extravagant speech to say that the Southwestern, more than any other institution among us, has contributed to the making of Texas history. Who can measure the influence of her contribution to our Texas ministry alone? Since the founding of the University 550 ministerial students have been enrolled. The Texas conferences have in their membership to-day 153 Southwestern boys. Of this number ten are presiding elders, eleven were delegates to the last General Conference, seven have gone to distant parts of the globe as evangelists of the cross. The graduates of the Southwestern, moreover, are in positions of trust in every department of the life of our great State. A member of Congress, the Lieutenant Governor, the Land Commissioner, a United States District Attorney, District Judges, County Judges, Legislators, and State Senators are from the walls of the Southwestern. (See Prof. Cody's, "What Southwestern Pays the Church," published in the University Bulletin.) The material development of our State, likewise, has had, and now has, as its strongest promoters former students of Southwestern University, John H. Kirby, R. E. Brooks, Harper Kirby, and scores of others might be mentioned.

Not only is Southwestern's past honorable, but her future is secure. Her diplomas will never be memorials of a defunct institution. No tombstone will ever mark her last resting place. Her only monument will be high ideals incarnated in the increasing lives of our Texas youth. What means this almost volcanic response to Harrison's \$100,000 endowment proposition? What means the founding of the Medical Department? What means the constant erection of new buildings? What means the proposed Theological Department? These things can mean one thing only, namely, that the Southwestern is to take a larger place than ever in the history of our Church, and of our State.

A college with a history, honorable for the past, and secure for the future, is the college I would elect if choosing to-day.

### A College in Class A.

What is a college? Prof. Ladd, of Yale, once said of the American university:

"Any one possessed of the requisite information knows at once what is

meant by the University of France, the English universities, or a German university, but no one can become so conversant with facts as to tell what an American university is." The indefiniteness surrounding the highest unit in our educational system, until very recently, surrounded the college. Until recently we have had scores of institutions among us styling themselves "colleges" which were doing only the work of secondary schools, and doing even that poorly. Colleges they were, not in fact, but only in name. Until recently the lofty professions of these "colleges" have gone unchallenged by the Church.

Out of the consideration of simple honesty in our educational work our Church, through its Educational Commission, has had to designate the institutions which shall be known among us as colleges and those which shall be recognized simply as secondary schools. An institution in order to be recognized among us as a college must conform to certain requirements announced by our Commission. A college recognized as such among us to-day must have (1) at least seven well qualified instructors ranking as professors or adjunct professors; (2) a permanent annual income of at least \$5000 exclusive of tuition fees; (3) the support of at least one Annual Conference. These are the minimum requirements to which an institution must conform before it can be recognized among us as a college. Those colleges among us which more than meet these requirements belong to Class A; those which fully conform to these requirements belong to Class B; while those which barely fulfill the requirements belong to Class C. Among the nineteen institutions in the M. E. Church, South, now recognized as colleges, eight belong to Class A, four to Class B, and seven to Class C. One hundred and fifty-five institutions, many of which even yet style themselves "colleges," are classified as the secondary schools of the Church.

Texas Methodism has one institution belonging to Class A, the Southwestern University. The Southwestern is the one Texas Methodist institution which goes beyond the Church's minimum requirements for a college. Her instructors (in the Academic Department), ranking as professors or adjunct professors, number thirteen as against seven, the required minimum. Her annual income, exclusive of tuition fees, amounts to nearly \$15,000 as against \$5000, the required minimum. Her patronizing conferences number five as against one, the minimum required.

The course of study at Southwestern embodies the best features of modern college education. Courses of study, extending over four years and leading to the degrees of Bachelor of Arts, Bachelor of Science, Master of Arts, and Master of Science, are prescribed. Elective studies are permitted in the Junior and Senior years. When a catalogue of Southwestern University was presented to Dean Wright, of Yale, by a graduate of Southwestern, as evidence that he was prepared to do graduate work at Yale, the Dean is reported to have said: "That is the best course of study that I have ever seen in a catalogue from a Southern college." The fellowships and prizes won by Wilm at Cornell and by Carroll at Johns Hopkins, both graduates of the Southwestern, are a superb tribute to the efficiency of Southwestern's faculty in imparting the contents of a magnificent curriculum to their students.

If I were twenty-two years younger, and again were electing a college, I should choose one in Class A, and to the young men and young women of Texas I recommend, from my heart, the Southwestern University.

### A College Revering Religion.

If I were choosing a college to-day, I would choose one enveloped in an atmosphere of reverence for religion. Give me the college which lays to heart the song of Tennyson:

"Let knowledge grow from more to more,  
But more of reverence in us dwell."

"The first condition of human goodness," one has said, "is something to love"; the second, something to reverence." "All real joy and power of progress in humanity," another has said, "depend upon finding something to reverence." "Reverence," still another has said, "is the comely sheath in which all the vital New Testament virtues grow." The truly great are reverent. It was Carlyle's reverence for religion which made him protest so earnestly against accounting for even Paganism on the ground of quackery,

or dupery, or allegory. "And I here, on the very threshold," he said, "protest against it in reference to Paganism, and to all isms by which man has ever for a length of time striven to walk in this world." It was the reverence of the immortal Kepler, which made him cry out, in the midst of his study of rock, flower and star, "O God, I read thy thoughts after Thee." Reverence for God, whether in nature or in revelation, whether considered as a force or as a person, is the basal element in the formation of human character.

The student needs the college where reverence for God and for religion is atmospheric. Only thus is he sure to come out whole. He enters college having among his mental furnishings more or less clearly defined religious beliefs. These beliefs he has accepted, for the most part, upon authority, possibly the authority of his home, or of his Church, or of his pastor. These beliefs he has never questioned. They have been the household possessions of his father's family even before the days of his earliest childhood. At times he may have put an interrogation point after some of these tenets only to be told that he must not question these things. Happy for him if he has not been rudely rebuffed by his well-meaning pastor or severely rebuked by his devoted father for presuming to inquire into the reasonableness of his beliefs. Thus, in the position of having accepted upon the authority of others his religious beliefs, the average student enters college.

In college the young man now finds quite a different atmosphere. He is now taught to reason, to analyze, to define, to seek for the causes of things. He is taught to leave no proposition until he can write quod erat demonstrandum. Upon authority, mere authority, he accepts nothing now. Upon bare-faced evidence, upon this alone, does he accept things now. Even with his honored preceptors at times he is ready to join issue. He becomes accustomed after nearly everything to write in large letters, "Query."

Who will say that it should be a matter of surprise if the student comes to doubt many of his formerly accepted religious beliefs? Indeed, would it not be strange if he did not? The first honor man in my class at Vanderbilt gave up his ministry and to-day is in the profession of law because of certain doubts raised at college. What shall we say of these doubts? Like the offenses, of which the Savior spoke, they must come. They are not, however, necessarily fatal. Henry Drummond once said to a class of students, "Doubt shows interest. Doubt is one of the most blessed states a man can be in. It is the purifier of thought. Until he has doubted and then thought, faith to a man is mere credulity." Our faith never really becomes our own until we have thought it out. It does not enter into the fibre of our mental and spiritual being until we for ourselves have thought it out. Two students tell me they believe certain religious truths, one because he has been taught it; the other because he has tested it, tried it, proved it. Those truths are the real, vital possession of the latter in a sense in which they are not, and cannot be, of the former. The latter will have a message for the world which the former can not have.

The Christian college is the college for the young man in this period of transition from his childhood faith to that of his more mature manhood. The college ought indeed in such periods to be his spiritual mother. Men of God who can sympathize with and lead the struggling young man are needed in the chairs of the college. A company of prayerful, upright students are needed for companions. An atmosphere of reverence for God and for religion alone should envelop him.

The Southwestern University, may I say in closing, more nearly than any college I have ever known, is the ideal Christian college. For ten days, in a meeting held last spring at the Southwestern, I faced audiences from six to eight hundred persons twice a day. Prayermeetings were held by the young men, from two to three hundred in number, in which their unsaved associates were converted. The Annex fairly glowed with religious fervor. Some of the young women offered themselves for various special services. Some of the young men settled the matter of a call to preach. Never can I forget those scenes; and the Southwestern for the reasons given, and for others that shall follow, I heartily commend to the young Methodists of Texas.

### "WHAT'S IN A NAME?"

Much every way. If I had two checks, worded exactly alike and both on the same bank, one might not be worth more than the paper that it was written on, and the other worth a hundred cents on the dollar. What would be the difference? Only in the names signed to them. If I receive a letter of commendation its value is deter-

mined by the standing and the reputation of the name signed to it.

This principle runs through all the practical affairs of life. And the more important the interest at stake the more there is in a name. This is strikingly brought out in the matter of college diplomas. The value of such a parchment is determined, not by the high sounding advertisements of the school that issues it, but by the standing and reputation of the school in the educational world. Two diplomas may be worded exactly alike, calling for the same degree, one may not be worth more than the parchment it is printed on, while the other may be a passport anywhere that such things are considered. This is a great point to be kept in mind by parents in determining where they will send their boys and girls to be graduated. It is a positive injustice to a young man for his father to send him to a school and have him to graduate there, when the diploma he receives is not recognized by reputable colleges; because he never goes to college but once, and he is entitled to the best he can get.

It is a matter of sincere congratulation to the Methodists of Texas that such is the standing and reputation of their Southwestern University that her diplomas are honored everywhere. A number of her former students are in University of Chicago, Harvard, and other like institutions, pursuing post-graduate courses, and they are always received into these institutions on their diplomas without any examination. This is the highest tribute to the reputation of our school and the best endorsement of the character of instruction given.

"What's in a name?" Much every way. See that your boy's diploma has to it the name "Southwestern University."

This standing and reputation has not been easily won. It has been at the expense of much personal sacrifice on the part of those who have carried her burdens and fought her battles thus far. But if she is to maintain this lead at the head of the procession, the Methodists of Texas must show their appreciation and loyalty by liberal contributions to this fund for endowment and equipment.

J. M. BARCUS.

### SUNDAY-SCHOOL RALLY DAY NOTICE.

The General Sunday-school Board has published a splendid Rally Day program, which will cost about one cent per copy. The fifth Sunday in September has been designated as Rally Day, though we know that this particular day may not suit every place.

The Sunday-school Board of the Northwest Texas Conference urges the observance of this day. It will help each school and will be an inspiration for the fall and winter work in our schools.

We ask our Sunday-schools to take a collection that day for our Conference Sunday-school work and send same to B. W. Dodson, Treasurer, Colorado, Texas.

Many of our schools have not observed Children's Day, and so far have contributed nothing to the general work.

About two dozen of these programs will be sufficient, in most cases, and should be ordered at once from Smith & Lamar, Dallas, Texas; or I will be glad to order a supply free of charge to any school agreeing to observe the day, take the collection and send same to our Treasurer, Bro. Dodson. Will not all pastors and superintendents note carefully and act at once on this important matter?

CHAS. S. FIELD,  
Sec. S. S. Board, N. W. Texas Conference, Sta. A, Ft. Worth, Texas.

### TRIBUTE OF RESPECT.

Resolutions on the death of Mrs. J. H. King:

We, the members of the W. F. M. Society of Pilot Point Auxiliary, mourn our loss in the death of one of our honored members, Sister J. H. King, which occurred at her home, Monday, July 22d, 1907. She heard a voice saying, "Behold I come quickly and my reward is with me." Suddenly the summons came, quickly was the cross laid down, gladly the crown taken up.

In her death our society has lost its brightest light. While she labored earnestly for the Church in its various departments, perhaps the cause nearest her heart was Christian woman's work in behalf of heathen woman. To this cause she brought the alabaster box of a pure love's offering. Her ardent devotion, her intellectual attainments and unflinching zeal made her a place in the inner circle of helpers in the great cause of missions.

Whereas, God in His wisdom has taken Sister King from us, we offer the following resolutions:

Resolved, That while the kind Father has called from the Church militant to the Church triumphant, the spirit of our dear sister, whom we loved so well, we know He is too wise to err, and that our loss is her gain.

Second, That we are overwhelmed



### EVERY POCKETBOOK

Welcomes the news of vehicle buying when it settles the bill here for a carriage that represents all the wear, style, comfort and convenience expert builders can incorporate into a vehicle.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF IMP CO.,  
Dallas, Texas.

by the sense of our loss, so great and unexpected, and our hearts are filled with grief because we shall have her sweet counsel no more in our missionary work.

Third, That we bow with submission to the will of God and thank him for the gift of such a noble life to the Church and to the community in which she lived. Her door and heart were always open to welcome us for our missionary meetings; her wise counsel and devotion to the work gave inspiration to us all.

Fourth, That we tender our sympathy to her bereaved family in this sad hour of affliction.

Fifth, That we do all in our power to emulate her example and carry forward the work she loved so well and finally meet her and all the loved ones gone before, to be forever with the Lord. Respectfully submitted,

MRS. G. R. BUCHANAN,  
MRS. J. S. THOMAS.

### IS THIS RIGHT?

When we hear of the deeds of heroism by great, strong men, how our hearts swell with pride when we see them win the battle and hear the applause. But when we see a frail, little woman struggling against a big, heartless world, what shall we say if she fail?

These two conditions exist all around us. But a case came to my knowledge the other day that set me thinking.

A little woman came to my door and asked me for board. Not being prepared to keep boarders I had to decline. By her face and manner I saw she had seen better days.

She proved to be a sweet Christian character, a cultured, refined, well educated woman. Somehow I felt there must be a story. So being a day ready to hear "tales," as the children say, I asked her to tell me about it.

Here it is. I tell it because I thought perhaps some one else might be interested. She was a music teacher, the mother of four little girls. She was unable to keep but one room for living apartments and studio, so she would be compelled to do something with the children. I asked to what Church she belonged. She said the Methodist. I immediately saw visions in the distance of help for the poor little widow mother and her helpless ones. I could see them snugly ensconced in some of the many schools at a figure the little mother could afford. I suggested this place and that place, but she had investigated all to no purpose. All were too expensive. No reduction would be made for cases like hers. Her father, who had been a life-long Methodist, had helped build one of the great Methodist schools of which the Church and State are justly proud. But her children could not enter for lack of means. Some friend had suggested a Catholic convent, and as a last resort she had investigated and found they would take them (they always can) at a figure she could afford. The Catholics have the key to the situation. They know if they take care of the children of this generation the Catholic Church of the next generation will be in safe hands.

I write thinking some other like cases might be found and all might be bettered.

These little girls will at least have a home.

Is this as it should be? The children of generations of Methodists being compelled to find a school home in a Catholic convent.

Why not let some one who has the money, "the tongue" or "the pen," or all, start an enterprise which will have for its object the building of a home school for cases like the above. It is one of our great needs.

MRS. H. A. CUNNINGHAM.

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## Notes From the Field

### Weinert.

We are rejoicing in the fact that God has heard and answered our prayers. Just a few days ago we closed a protracted meeting at Corn. It was what you might call a revival, because it certainly did revive things. Shouting was a common thing. Praising God's name was on the tongues of all denominations. Bless God! He was with us in much power. We had eleven conversions and the kind that could work for God, too. They are still praising God's holy name, and ready to do what he says do. Corn is a new settlement, because God has taken abode there. Our help was Rev. S. E. Pritchett and wife, from Fort Worth, Texas. They did excellent work. We can not say too much that is good about Bro. Pritchett, for he is certainly religious and worthy to help any preacher in a meeting. He just simply talks heart to heart with the people and they can not keep from taking heed of their dangerous road. Brother preachers, if you want consecrated help in your meetings you need not be afraid to call on Bro. Pritchett, for he is consecrated. We are still praying that God may send his convicting Spirit and converting power all over Weinert Mission. Help us pray, brethren, for we need your prayers; we are young in this work.—E. H. Mays, P. C.

### Willis.

We closed a great revival at Willis last Monday morning. The Church was greatly revived and a goodly number converted and joined the Church. Jno. E. Green was with me all the way and did some of his best preaching, which was listened to and enjoyed by all. God has blessed his ministry wonderfully this year. We got a nice list of subscribers for the Advocate. Green makes a fine field editor. Conference will soon be here. The tribes will go up to Houston, the Jerusalem of the Texas Conference. This ends my four years on this pleasant charge. I was called or sent the second time to Willis and this will close my eighth year with this good people. Of course I'll move, but where? I hear that Bishop Candler says that "appoint-

ments made in dog days won't stand the frost." I shall try to rest easy till the north wind blows. When a fellow knows that he has to move he feels a little like the old darkey when asked how he felt. He said, "Boss, I ain't des zactly sick, but I feels a little oneasy about my inards." But aside from pleasantries, the great Church to which we belong is a wise and good mother to all her children. Before I should be untrue to her let "My hand forget its cunning." If I love her not above my chief joy, "then let me nothing love." Dear old Willis, I will part from you with genuine grief, for I have received at your hands nothing but kindness. You have been good to me. I have given to you more than half of my fifteen years' ministry. If I have helped you, God be praised. If I have made mistakes and blunders (and I have), forgive me. May the man that shall come to you receive the same brotherly treatment at your hands that I have received. That's all.—R. W. Adams.

### Wayland.

The Lord is still with us. Good meetings at Gunsight, Wayland and Harpersville. The Church greatly revived and 21 additions with others to follow, and eight babies baptized. The above statement means much for our good Church in this part of the country. My own dear brothers, Revs. W. O. and John H. Bass, of the North Mississippi Conference, assisted me in these meetings. It was a source of great pleasure to have these boys with us in revivals. I listened to them preach the gospel in great power and I thought of our boyhood days when we were little fellows at the old home. Now we are grown up men and all three of us are preachers, looking after our blessed Lord's work. Thank God for the old gospel craft to which we can call the children of men. Thank God for salvation and a place in the Church to work for Jesus. I expect to report a full and clean sheet at conference. We have one new church at Gunsight, which will be finished before this is in print. May heaven's blessings be upon you all.—S. Q. Bass, Aug. 13.

### Merit-Terrell.

We closed the last Sunday in July quite a successful meeting at Merit. Some thirty-odd converted and reclaimed. The good people said it was the first time in years that there had been any shouting. Well, they made up for lost time, for at one morning service it would have been foolish to have tried to preach. Our congregations were very large, and I am sure that there was never a meeting held where there was better attention. At the last service there were twenty-five requests for prayer, and I am sorry that we had to close. Everything was not favorable by any means. The second day of the meeting the President of the League died, Geo. Hockey. He was loved by everybody—a splendid Christian fellow—and during the week Bro. Hamilton's daughter died. Bro. Hamilton has been one of the leading members of the Church for years. This, together with the absence of several influential members who were out west, handicapped us some, but we had a gracious meeting—"the old-time kind." Bro. S. H. Smith is the pastor in charge. He comes to us from the Baptist Church. He has won the hearts of his people, is catching on fast, and his report is going to be up to some of the old-timers. We left Merit for Paris to pack up for the move to Terrell, where we are at present, as Business Manager of the North Texas University School. We did the hardest year's work of our life at Paris, as Secretary of the Y. M. C. A., and our heart goes out to the 2000 young men of that city who are without God. Less than ten per cent attend Church. We are glad to report that the membership more than doubled during the year. We had several conversions. We were delayed in leaving because the Board of Directors unanimously refused to accept our resignation, and the members' petition, but the Bishop and Bro. Morgan thought the Church needed me here in the school, so we are here to do our best, the Lord helping us.—L. G. White, August 10.

### St. Paul Church, Fort Worth.

Have just closed a gracious revival at St. Paul Church, on Britton charge. We held a meeting here in the spring in which we had over forty conversions and over thirty additions. In this one we had over twenty conversions and about eighteen additions. In all we have had over seventy conversions and over sixty additions to the Church at this one point this year. The pastor began the meeting on Friday, Aug. 2, and was joined the following Monday by Rev. Chas. P. Martin, who rendered faithful and good work until he had to leave the following Saturday. Bro. Martin preached straight gospel

sermons, which greatly edified the Church and caused men to be saved. He has greatly endeared himself to this pastor and people. We are also indebted to Bro. E. D. L. Tims, who rendered us valuable service during the first Sunday of the meeting; also to Bro. Ed Buttrell, my local preacher, for help rendered, and to Bro. Wiley J. Cunningham, a young man whom we have lately recommended for license to preach, who preached for us two good gospel sermons. This is the last meeting on the Britton charge and all of them have been gracious revivals. Have had over two hundred conversions and have over doubled membership. Praise the Lord for victory! We now have a desirable charge—one that will support itself all right. We expect to overpay all of our assessments. Already I have nearly all of my conference collections in cash and good subscriptions. We have some of the best people down here that ever lived. Now don't you preachers run over each other to get to Bishop Candler and ask him for this charge, for it isn't "for let." The preacher may be, though.—Leonard Rea.

### Woodbine Circuit.

Our pastor, Bro. Dickson, closed at Bethel Church last Sunday night we think one of the greatest revivals in many years at this place. Bro. Dickson preached with such spiritual power and religious courtesy and kindness to all that he made friends of both the world and our religious friends of other Churches inasmuch that all were brought together in Christian unity and a united effort made to save people from sin. While only four were converted at this meeting and two added to the Church, yet eternity only will reveal the good accomplished at this meeting. Part of the Church was cold and out of the way. All have been strengthened and brought closer together and have started out with new resolutions to do more in the future than ever before. Bro. Dickson left us on Sunday evening, the 11th, for the next meeting, and announced prayer meeting for that night, to close out the service, conducted by the members. Well, they came from all directions. The house was filled. God met with us in power. You have heard of the popcorn meeting. That is what we had. I never saw such a prayer-meeting; two up at a time; sinners trembled and turned pale; Christians shouted to their hearts' content. God's spirit is moving wonderfully upon the people and we are earnestly praying for a forward move that will drive the devil from our community. We honor God and glorify His name.—J. E. Price, Steward, Aug. 14.

### San Angelo, North Side.

Rev. Joe F. Webb, missionary evangelist of the West Texas Conference closed a meeting in San Angelo (North Side Church) August 4th, with 22 additions and Christians revived. One has joined by certificate since. Twenty of those that joined took the vows. Webb is all right. He held two children's services, which were fine.—Geo. A. Nance, Aug. 13.

### Mt. Sylvan Circuit.

We have just closed an eight days' meeting at Mt. Sylvan. Bro. Allen was with us. He did some good preaching. We had a good revival. We cannot give the exact number of conversions. We had thirty-six additions to the Church. There was one on profession of faith that was 69 years old. This is an exception to the rule. Men that live out of the Church that long hardly ever change. Men that thought they were too sick and blind to come out to Church at night got a move on themselves. When God gets hold of people they move out. People forgot about their sickness and blindness.—M. F. Wells, August 13.

### Magnolia.

Bro. G. J. Sandlin, former resident of Georgetown, now resides at Montgomery. Having been converted at Georgetown some six months ago, and feeling that it is his duty to preach the gospel, he has gone to work very earnestly for the Master, and has been abundantly blessed in his labor. He began a meeting at Spring Branch school house August 4th and continued till August 11th, there being accessions to the Church almost every service. He sent for me to assist him. On reaching the place where the meeting was being held, I found him preaching to a very large congregation. He seems to have great power with God and man. From the first I noticed him very closely and thought how wonderful that he had been converted only six months and had been instrumental in leading over 200 souls to Christ. I said to myself, "From whence came this power?" But after thinking for a moment, I said from my heart, "The boy has Holy Ghost religion." I wish to God that more of us had this good "old-time religion." When we closed the meeting Sunday night, we had received sixteen by ritual and fifteen by recla-

mination. The Church has been reorganized and they speak of building a new church in the near future. May the Lord continue his blessings upon the membership at Spring Branch and our dearly beloved Bro. Sandlin.—J. J. Sanders, August 14.

### Montague.

We have just closed a wonderful revival at Woodland. We met on the 2d of August and began a union meeting, the Cumberland Presbyterians and the American Presbyterians and the Methodists united and worked together as one man for the salvation of lost ones, but the "best of all is, God was with us." We had the old-time power and old-time conversions. Men and women were made to fall in the altar and cry for mercy and pardon, and mourners were made to rise and shout the praises of a new-found Savior. Several times the altar was swept clear of penitents. On Saturday we held a children's service and twenty boys and girls remembered their Creator in the days of their youth, while the evil days come not, nor the years draw nigh when they should have said "I have no pleasure in them." It was a most glorious service. Their ages ranged from nine to fifteen years. No one who witnessed that service doubted the genuineness of their conversion, for they repented with broken hearts and streaming eyes and believed with childlike faith and accepted Christ with glad hearts and bright, beaming faces. It was a glorious occasion. The preaching was done by the pastors of the American Presbyterian and the Methodist Churches for their part, and by Brother Jim Jones for the Cumberland Church. There was not a break in the unity during the entire ten days. We had in all fifty-three conversions. Most of these joined or already belonged to the different Churches. We baptized three and received four by vows on profession of faith. Others will follow. During the meeting we raised about thirty-five dollars for different purposes. Thank God for this great victory and to Him we ascribe all the praise. On with the battle.—S. M. Block, Aug. 15.

### Bangs Circuit.

Our great meeting closed. Evangelist A. P. Lowrey and wife, of Fort Worth, were with us 10 days; 110 converted; 50 joined the M. E. Church, South. About 30 joined the other churches. It was one of the greatest meetings I ever saw. All Churches were on the mountain top. Bro. Lowrey hews to the line. He is a great success. Sister Lowrey is the very best hand with the choir and to do personal work; she can not be beat. Her great lecture to the children was the best thing I ever heard. I heartily recommend these workers to the whole Church. We gave them \$180 for their work. We give God the glory and pray for the workers.—G. W. Harris, Aug. 19.

### Kennedale.

We closed out the meeting at Everman with great success. There were at least 55 professions and reclamations. The work was deep and lasting. Bro. Bloodworth did the preaching and wrote up part of the meeting. We organized an Epworth League with 45 members. The lumber is bought to build the new church, and part of it is on the ground. The house will be built at once. We are now in a fine meeting at Forest Hill. The devil, with his combined agencies, is contesting every inch of the ground, but the good Lord is giving us success. More about this meeting later.—M. W. Rogers.

### Mansfield.

We began a meeting here on the 28th of July at our third quarterly meeting. Bro. Sosabaugh preached us four telling sermons as usual, after which Bro. W. H. Brown, of Whitesboro, took charge of the meeting and ran it 11 days, doing all the preaching. The results of this meeting were about 75 to one 100 conversions and reclamations and the Church wonderfully revived. Bro. Brown is a fine revivalist. We all love him and we showed him our appreciation when he left us. Bro. Moody is in fine spirits now.—E. D. L. Tims, Aug. 16.

### Fargo.

I am now assisting Rev. C. E. Clark in a meeting; 63 conversions to date and the Church wonderfully revived. When the Church gets revived the conversion of sinners is sure to follow. Bro. Clark is in great favor with his people at this point. He is now planning to build a splendid house of worship at this place and no doubt by conference we will worship in a house dedicated to God. If we need less Church pride in the city we need more in the country. God's house should be the very best the community could afford. The Methodist songs are sadly neglected in these parts. We are singing songs that have no power to solidify Christian character and their pernicious influence is being felt by almost every Church in this country. We cannot take these songs from our people without giving them something

better. The county singing conventions can only be replaced by other and better organizations of the kind. Could we not organize the presiding elder's district into a Methodist singing convention to meet at least once each year and set before the public the worth of our classic hymns? I wish some one who has studied this would give us something on this line. There is hardly a preacher in the rural districts that has not had trouble with the county singing conventions. Their leaders are often either irreligious and irreverent or unable to control the boisterous element that frequents these conventions. Our hymns are the best and to be popular only need to be introduced by competent men to the music loving public. God's blessing rest upon the Advocate force. I find the paper in quite a number of homes at this place. Bro. J. H. Edwards is singing for me at this place and his songs are very inspiring to all.—G. W. Shearer, Aug. 15.

### New Boston Mission.

We closed an eight days meeting the second Sunday at Red Bayou. It had been several years since there had been a revival at that place, but the interest was good from the first service. The Lord came in power. There were 34 conversions, many backsliders reclaimed and five additions to the Church. A great many of our converts live in other communities and will join at other places. The Church was revived and the community stirred. We closed with dinner on the ground and people rejoicing in hope of the glory of God. We went from there to Moss Springs where we had a good meeting, but no conversions that I know of. I think some were reclaimed. We closed with the old-time Methodist handshake. We had no ministerial help except my son, Rev. Scott Ogle; he preached four times with good effect. I begin tonight, the 14th, at Daniel Chapel. Brethren, pray for us.—J. S. Ogle, Aug. 14.

### Meredith Circuit.

On last Friday evening we closed out a great camp-meeting at Meredith camp-ground. Bro. T. J. Milam assisted us in the outset of the meeting and did some fine work in laying the foundation for a revival. Rev. S. N. Allen, of Daingerfield, came in Monday night and took possession in the name of the Master. Bro. Allen is indeed a revival pastor, which is the ideal pastor. He has a passion for souls, and he works untriflingly, publicly and privately, for the conversion of sinners. As a result many are brought to Christ through his labors. There were a great many gloriously converted during the meeting, and quite a number of accessions to the Church. We also had a good revival at Cottonwood. Bro. Milam also did us some good work there. Brother Horger, pastor at Silsbee, helped me in a meeting at Phillips' Chapel. He is a good preacher, a lovable man and a splendid worker in a meeting. God has been good to us and we take courage and press onward.—M. I. Brown, August 12.

### Bells Circuit.

Our third and final meeting for Bells Circuit closed the second Sunday of August. It was truly a great meeting. Many were converted, among them more than a dozen fathers. The entire Church was revived. Thirty-six were added to Virginia Point. Oh! how our hearts rise up to God in humble gratitude. At Bells, Everheart, Memorial and Virginia Point great meetings, footing up 238 conversions. No evangelist was employed. No sensational methods were practiced. The Word was preached and sinners heard and responded. At Bells Bro. J. F. Sherwood, of Brooks ton, assisted. At Memorial Rev. E. J. Williams, local deacon. At Virginia Point Rev. William Fleming, local deacon, and Dr. Alderson, four great doctrinal sermons to begin with. At present we are having interesting meetings on the mission and will report later.—D. F. Fuller.

### Maysfield.

The protracted meeting here has closed with twenty-six additions to the M. E. Church. Revs. Cravy and Hammond have done some excellent preaching and from the beginning each Christian, regardless of prefixes or suffixes to his or her name, seemed to be cognizant of the one great purpose of every good man and woman which was to make Christians, hence the good work moved along as if oil for the occasion and Christian love ruled supremely, as it were, in every heart. The toxin of prohibition war was sounded in Cameron some time since, by Hon. Tom S. Henderson in such a masterly effort that the gathering of the clans immediately gave sweet obedience to the bugle's blast from every heath and hill and vale; while some of the strongest antis in the wee sma' past have valorously put on the prohibition bucklers and are doing vallant service under the banner of righteousness. Hon. R. C. Dial, who is as chivalrous as ever flashed a

Continued on page 13.

## BADLY AFFLICTED WITH ECZEMA

For More Than Two Years—Tries Physicians, Patent Remedies, Old Women and Quack Cures and Found No Relief.

## USES CUTICURA AND IS SOON SOUND AND WELL

"I was very badly afflicted with eczema for more than two years. The parts affected were my limbs below the knees. I tried all the physicians in the town and some in the surrounding towns, and I also tried all the patent remedies that I heard of, besides all the cures advised by old women and quacks, and found no relief whatever until I commenced using the Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent. In the Cuticura Remedies I found immediate relief, and was soon sound and well. C. V. Beltz, Tippecanoe, Ind., Nov. 15, '05."

## DANDRUFF KILLS HAIR

### Cuticura Soap Kills Dandruff

"I was troubled with dandruff on my head ever since I was twelve years old. I had beautiful hair up to that time. The dandruff destroyed my hair. I tried everything I could hear of. I had no doctor, but I went into a drug store where I was well acquainted and asked the druggist if he knew of anything that would be good for me. He said: 'Of course I do. Just get a cake of Cuticura Soap.' I got it, and it did my hair good the first time I used it. My sister-in-law couldn't keep the dandruff off the top of her baby's head, and the hair wouldn't grow. I was there, had a cake of Cuticura Soap with me. I told her about it, and gave her the Cuticura Soap, and in about three months I went there again, the child's head was covered with hair and not a sign of dandruff. My sister said it was the Cuticura Soap. The child is not past three years old and has a lovely head of hair. Mrs. E. W. Shigley, Columbus, Kan., Oct. 25, 1905."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25¢) to Cleanse the Skin, Cuticura Ointment (50¢) to Heal the Skin, and Cuticura Resolvent (50¢) to Purify the Blood. Sold throughout the world. Cuticura & Resolvent, Curp, Sole Preps., Boston, Mass. Copy Mailed Free. "No New Size Book."

# The Home Circle

## DON'T FORGET TO SMILE.

If you would only smile the while  
Your daily tasks perform,  
'T would help to make life's burden light  
And the lonely hours beguile.

'T would show a disposition sweet,  
Help to drive your cares away,  
Dispel the darksome clouds around,  
Cheering those you chance to meet.

Life will be as a short fair day,  
With few clouds athwart its sky,  
If you'll but put your trust in God  
And go smiling on your way.

At home, or on the crowded street,  
Don't forget always to smile;  
'T will help to make the day more bright  
To all you may chance to meet.

T. H. YARBROUGH.

## THE VIRTUE OF A WHITE DRESS.

"Oh, mother, how pretty you look!"  
"How sweet!"

"Where are you going?"  
"Guess!" I cried. "I'm going—going—going to stay right here with you this afternoon."

I ended enthusiastically, and I smiled. My little ruse had succeeded. Just a simple white dress had created the atmosphere that I wanted.

The children were cross; I was tired and irritable; yet I wanted to be patient and agreeable. I remembered, when a teacher, how the school-children had taken a dislike to a certain dress I wore; they fancied I was always cross in it. I recollected how pleased they were over a new gown, and especially over anything white. They begged me to always wear white. Now I was resolved to test again the power of the white dress, and see if it might not react upon my tired nerves.

It was a dull, rainy day, but I had a warm fire. I selected a white waist, not too thin, and, alas! a little out of style. Then I found my old pique skirt, a bit mussed, but clean. I wore a dainty blue ribbon at my neck and a bow to match in my hair. A string of blue beads completed my costume. Last of all, a lace-trimmed handkerchief with a dash of Cologne water. The third-reader class used to admire teacher's handkerchief, so nice and smelly!

Now I was ready for the afternoon, and felt quite equal to entertaining three restless children just recovering from the measles. At the chorus of "Oh!" and "Ah!" and the gentle pats on my hair, the loving touches of the string beads, I felt more than repaid. I was actually rested and in good humor with myself again, while the children were eager to follow every suggestion that I made.

Oh, the magic of a white gown!—American Motherhood.

## WHILE THERE IS TIME.

"There's father, girls."  
"Yes, and he looks tired."  
"We'll soon get him out of that. Poke up the fire, Marg."

Hester ran to the door, and it was open before father had begun to feel for his latch-key. Margaret had stirred up the coal in the grate, coaxing it into a cheery blaze by the time father was kissed and helped off with coat and hat.

"Well, well, this is good." He came in the door rubbing his hands, his face reflecting the brightness of the fire. "Miss Emily," he said, turning with a cordial handshake to a young girl who had come in from a neighbor's. "I sometimes say that four girls are just enough—exactly fitted into my needs; but if you belong to me I am sure I should feel that I couldn't get along with less than five. But I shouldn't want to steal you away from your father."

"There comes Uncle George," said Janet. She handed father the slippers she had been holding to warm, and went to open the door for him.  
"Dear me! dear me! Now, if this isn't home-like! You would realize it, Allen, if you were a desolate old bachelor like me. Always being waited on, happy man," he said with a laugh as a younger girl came carefully carrying a glass of hot water.

"Oh, yes, yes," father's face beamed as he took it. "It's all nonsense, you know—the rankest kind of nonsense; but these silly girls and their mother have lately built up a theory about me that I am not quite as strong as I used to be, and need a most ridiculous amount of coddling. Nothing at all in it except that in these years you have been away we have both been getting older, and"—a laugh and a pat on the head of the daughter who chanced to be nearest him—"I must say I rather like it."

"No warmer. It is better than the cold comfort of a boarding house," said the visitor, looking around on the bright room and the bright faces with a half sigh. "I declare, Allen, I used to feel sorry for you in the old times, when I thought you had such a tug of it with family cares. Bread and butter, shoes and stockings—why I

thought myself a lucky and a wise fellow in having steered clear of such burdens. But of late years I seem to have awakened to a sort of a fear that I have made a mistake. You are getting paid up for it now."

"But," said father, with a glance of sympathy at his brother, "it is you who are making the mistake in thinking it ever was a burden. The 'paying up,' as you call it, has kept along with it all the time."

"I dare say," agreed the other.

"Janet," said Emily, as the two friends were seated together a little later, "hasn't it been rather a new thing with you, this waiting on your father—petting him up and taking such good care of him? Seems to me you didn't take him so much in earnest until lately."

"I think you are right, Janet, shame be to us that it was so. Well"—after a little hesitation—"I might as well tell you a bit of sad experience that came before me and set me to doing some thinking. I was making a visit to Helen Ward when her father was brought home after an attack of apoplexy."

"I remember."  
"He was still living, but died soon afterwards. I came away at once, but not before seeing and hearing enough to open my eyes to something to which I had been blind before. It took me a good while to get over the remembrance of the misery of those poor girls. 'He's been working for us all these years,' was their cry. 'Thinking and striving for us, and we have taken it as a mere matter of course; never tried to make him happy, or show how we do love him. Oh, if only we may have a chance yet!' But they never had, poor things! I came home with a heart full of thankfulness that the chance was still left to me."

"And to me," said Emily. "I will take the lesson, too. I don't want to lay up a headache to last all my life with the thought of lost opportunity."  
—Sydney Dare, in Zion's Herald.

## HOW TERRY USED HIS CHANCES.

Terry Dempster and a good many of the other boys were on their way to school. They passed the first fruit-stall at the corner. Terry said good-morning to the woman who kept it. He was glad Will Mace stopped to buy bananas, because he liked to look at her.

She gave Will the bananas, and while he was putting them into his book-bag, she held out his change. Terry took it for him. One of the pennies he shoved back across the counter. "She was giving you a cent too much," he exclaimed to Will, as he handed him the others.

"You are good at arithmetic, sonny," said Will. "A penny isn't very much of a mistake."  
"Not if you are an Italian, anyway," agreed Terry, "and aren't used to changing money in English."

A big red apple had rolled off the stall and along the street until it had turned the corner. Terry picked it up and ran back with it.

"You might have taken that with you," said Will. "Nobody would have seen." Terry laughed. He did not seem to think that Will expected any other answer.

Two or three days later Terry was playing croquet at recess. The game was getting very exciting. Terry's ball was in a bad position.

"You can move it out from the hedge, Terry," said one of the boys who was looking on. "Wait. Let me show you."

"Not so far as that I cannot," cried Terry. "That is very far!"

"Oh, yes, you can," said the big boy, easily. "You're all right now. Go ahead."

"It's more than a mallet's length," said Terry, measuring. "I was sure it was." He moved the ball back six inches, and tried for his wicket. He missed it. He lost the game.

"Isn't it a pity," said the big boy, "that you can't cheat a little at croquet just for sport?"

"I don't think it is," said Terry. "It wouldn't be any fun if it wasn't fair." "Don't you like to win?"

"Yes, when it's real," said Terry.  
One day when school was out, Terry had got almost to the corner where the fruit-stall was. Suddenly he stopped short in dismay. "Oh, dear! I'll have to go back! I left my copy-book, Miss Stone said I was to copy over at home the page I blotted so much."

"Tell her you forgot it," said Bobby Price.

"But only for half a block," said Terry. "That wouldn't satisfy her, I guess."

"I guess not," said Bobby. And he didn't say another word.  
The weeks and the months went by

until the first school term was over and the second had begun. One Saturday afternoon Mrs. Dempster came home from down town and hunted through the house for Terry. "What do you think Miss Stone told me?" "What?" asked Terry, who regarded Miss Stone as the most beautiful and delightful young lady in all the town.

she said she liked to have my boy for a pupil. She thought the other boys were learning from him to be more honorable."

"I guess Miss Stone didn't mean me," he said. "I don't see how she could have meant me, because I can't remember ever being honorable before the other boys. I haven't had any chance."—Sunday School Times.

## THE CHURCH PAPER.

I wish to call attention to the good and benefit derived from reading the Church paper, and the evils which follow its neglect. Every business has its literature, and the man who keeps himself abreast in the literature of his business is the man who succeeds; while the man who neglects to inform himself is liable to fail. The Church furnishes no exception to the above rule. The Church has provided a large range of literature, perhaps as large as any other department of human effort. Its literature is of a high grade, and more salutary upon the general welfare of the people than any other.

To be well informed on religious subjects is not only essential to the good of the person, but for his success in all Church-work. Ignorance is a fatal hindrance in any line of pursuit. Men "perish for lack of knowledge," and are rendered almost helpless in any effort to aid others. It is sad to see how poor we become from the neglect to read God's Word; so poor that we lose nearly all desire to read that blessed Book, and it often lies neglected until it is covered over with dust, and we almost forget that God's Word is in our houses. Of course, the soul is dying for the bread of life. We may, also, neglect to read the Church paper until we become so ignorant that we are really objects of pity, and until the mind may become almost blind as to its destitution. Our love for the work of the Lord in His Church dies out of our hearts, and we almost cease to think of or pray for it.

It is a patent fact in human experience that the love for reading God's Word leads to the love for reading the Church paper, and vice versa. The two lines of reading are so much alike that either one leads to the other. God's Word informs us of what He teaches, and the Church papers tell us what He is doing in the Church and the world. It seems reasonable that if we are interested in what God teaches, we should be interested in what He does also. This view is so natural that for a Christian to neglect to keep himself well informed either as to what God teaches or what He is doing for mankind, must result in spiritual poverty and great loss.

And while the literature of the Church is so useful and valuable, it can be had more cheaply than any other. For only a dollar or two a year a good Church paper can be put into our houses which will give us a good account of what the Church ought to do and is doing to save the souls of men. Then we can better study God's Word, and read its application in the work of the Church. For example, we read what the Bible says about justification and the new birth, and then read in our Church paper of the conversions in the revival meetings. We read: "Go ye into all the world, and preach the gospel," and then study the accounts of missionary work all over the world. Then God says: "Speak to one another in psalms and hymns," etc., and our paper tells us of the work of prayer and social meetings everywhere. God says, "Teach your children his word diligently," and see the great Sunday-school work going forward.

Now, brethren, our Church literature, both in books and papers, is produced by men and women of more than average intelligence and piety; therefore, it is worthy of our time and attention. It will bless the parents and children wherever carefully read. It is the best and cheapest means of education within our reach. It will help us in our religious life and usefulness to others. An intelligent Church will raise the demand for a more intelligent ministry, and our life will move on a richer and higher plane than formerly. This is a great practical subject, and should absorb more of public attention from year to year. Let us stand fast by our Church paper, for there is a blessing in it. May God enable us all to see our great opportunities, and wisely avail ourselves of them!—St. Louis Advocate.

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FIELD NOTES FROM FIELD.

I am writing these notes from the heights of the Cumberland Mountains in Tennessee. Since my last I visited Crowell, Chillicothe, Quana, Corsicana, Wortham, DeLeon, Mansfield, Comanche, Dublin, Stephenville and Brownwood. Assisted Dr. Bishop in two interesting institutes in Corsicana District. DeSoto sought in the Western wilds of the new world a fabled fountain of youth in which, if one bathed, they would never grow old. Dr. Bishop has found and bathed his spirit in some such fountain, for even where gray hairs wave they will wave over the heart of a boy.

Brother Putman, at DeLeon, had a splendid representation and a very profitable District Sunday-school Institute. DeLeon is a thriving little town.

Dr. Chapman is also awake on the Sunday-school question. He is a veritable Chesterfield in grace and manner. He encourages our work and is in full sympathy with the great modern Sunday-school movement.

At Brownwood there is a fine Sunday-school. They are planning for a new church and will build with the Sunday-school in view. The school at Brownwood now entirely fills the building. Sister Carpenter is a fine primary worker and could double her class if she had room. Mr. Steel is in high favor.

At Dublin and Stephenville we have a very encouraging outlook. Stephenville is a school town and it tells on the faces and bearing of its people. The people are proud of Long and say they have a fine preacher and the best pastor in the connection, while at Dublin no grass grows under the feet of the genial Oswald.

I must write of this Montague. It is about midway between Chattanooga and Nashville and on a branch road from Conan, leading up 17 miles to the top of the Cumberland Mountains. The Montague Assembly owns several hundred acres of land on an undulating plateau at the crest of this mountain. It is crowned with great native forest trees of oak, chestnut, hickory, etc., and these hoary old giants spread out their long arms and embrace each other like fond lovers, and their dense foliage throws a dark shade on the carpet of green beneath.

It was refreshing to lie flat on one's back on the cool grass and look up into real trees once more. I was reared in Virginia and find much here to remind me of earlier years—old worn fences, staked and riveted; genuine log negro cabins; clapboard roofs; real mountain streams; Sallie Lunn bread; huckleberries and blackberries growing wild; stately old farm houses standing in ancient groves; the very trees seem peaceful and look like sentinels keeping guard over a treasure which must not be disturbed.

The Assembly grounds are pretty and picturesque. A magnificent supply of purest spring water is pumped three miles from the base of the mountain. There is a mountain spring on the ground, called "Moses' Rock." Well, it may not be the spot where Moses' rod smote, but of one thing I am sure—God never gave any people better water than the mountain springs of Virginia and Tennessee. I laid down flat, stuck my face in the spring and drank and felt that such a draught was worth a trip to the East.

The altitude relieves of oppressive heat; no flees and no mosquitoes. The management have a splendid program running during July and August, two full months, and essay to make this the thought exchange of the South. Indeed, a splendid literary and religious constituency are gathered here from all over the South. A great many Nashville people, many from Georgia, Mississippi and Florida, have made many friends and of the best. Ruskin says: "A man's life consisteth not in the abundance of the things he possesseth, but in the friends whom he esteems and trusts." If so, this is a fine place for life's enlargement.

Dr. Hamill is dean of a summer school here for Sunday-school workers. This year something over 500 registered in this school. He had a magnificent faculty and they did splendid work this year. We should have an international training school in Texas. Dr. Hamill is very favorable to it. I think it will be established by and by.

I doubt if any man in Southern Methodism today has so fine an opportunity for far-reaching and permanent good as Dr. Hamill. He is training and inspiring the Sunday-school leaders of the South and of the Nation and through his books now being translated into other tongues across the sea he is exerting a world-wide influence. He will not die, but as George Elliot beautifully says, when the busy day of life is over he will quietly "Join the invisible choir, who live in

lives made better and happier by their presence here."

Of course, I include his better half in all of this, for Mrs. Hamill holds her rank as the leading primary worker of our Southland.

Dr. Hamill goes to the Orient this fall in the interest of our Sunday-school work in those lands. May God's blessing go with him.

I find Dr. Rankin's name is a household word back here, and I am on his old stamping grounds. His memory is as perfume to the old Tennessee Methodists, and they are proud of his great work in Texas.

We have not such mountain scenery in Texas and no such spring water, but we have the garden spot of the world, the land of promise and opportunity, and all eyes are turned to the empire State of Texas.

The black prairie belt of Texas alone is as large as all the State of Tennessee, and our broad acres of smooth arable land will be appreciated in contrast with little fields, squeezed in between walls of rock, cribbed and confined. How small a ten or twenty-acre field, fringed with an old worn fence and sassafras bushes, does look to a Texan who recently gazed on the seventeen section projects of Cecil Lyon near Quana, Texas—a farm which comprises 10,880 acres of smooth and fertile land. Texas now produces about one-fourth of the world's cotton crop and if all her arable land were utilized she could produce cotton for the consumption of the whole world—12,000,000 bales.

En route I spent a Sunday with Jno. R. Pepper and his great Sunday-school in Memphis, Tenn. On a hot summer day I found his enrollment over 1000 and he was full of enthusiasm. He turned me over to his first assistant superintendent, Mr. Scruggs, with instructions "to show me everything and give me anything I asked for except himself." I made a careful study of this great model school, one of the best in the country, and I think I have a lecture on the observations of that day which will be of much practical value to our Texas work.

I will return to Texas and take up my work in a few days and have engagements which will occupy most of my time till conference.

I have written some verses for my own eyes; and simply because I was so inclined, but have never inflicted them upon an editor nor burdened a long-suffering public; but have half a mind right here to perpetrate some verses upon you, suggested by the face of a fair child of 7 years. I see her at Montague. She plays on the green sward daily. She has caught the sunlight in her golden hair, the azure of the summer skies in her eyes, the bloom of the rose upon her cheek, the music of these rippling mountain streams in her childish voice, the grace of the gazelle in her every movement.

Chas. Dickens says of these children: "They are messengers from heaven. They are angels of God in disguise."

Lines on a Child's Face.

If "we are part of all that we have met,"  
As sovereign seers of time are wont to say;  
Then may we seek the fairest things of earth,  
And gaze with rapture through each golden day.

There is divinest music in the wood,  
And grandeur in these mountains rising high;  
And glory in the heavens that bend above;  
And mystic visions in the jeweled sky.

But I have seen a face, a child's fair face,  
Of beauty, innocence and hope serene;

A face that tells the music of the soul,  
May I be part of all I here have seen!

CHAS. S. FIELD.  
Montague, Tenn.

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"The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment."—F. W. Faber.

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AND A LITTLE CHILD SHALL LEAD THEM.

Some months ago I worshiped with the North Cleburne Methodist folks. When the service was over there was hardly a man, woman or child in the building who did not come and shake hands with me. My! how my arm ached! Few Churches practice such spontaneous welcoming. There is one in this town exhibits much the same spirit, but it grieves me to tell you that it is not our Methodist Church. Oh, we welcome "considerable," as much as you do in yours, doubtless, but every Church everywhere should develop and encourage this habit of welcome. Lack of calls through the proper channels to special work probably accounts for this seeming indifference in most of our Churches.

When in St. Louis during the World's Fair it was my pleasure to attend the old Centenary Church, and at every turn, outside and inside the church, there was one or more persons whose business it was to be at that particular spot at that particular time, to welcome me at Sunday-school, eleven o'clock service and the Epworth League.

If our Church is only "considerable" in this respect, a little spontaneous act of a member of the infant class in Sunday-school this morning may be an earnest of larger work among us.

Gladys and Violet Smith came to Sunday-school this morning with their papa for the first time since they came to Cisco to live. Little Sara Maud Benham had met them at a neighbor's. She is five years old, the same as Violet, and almost knew that Mrs. Yeargin would want Violet in her class. As soon as Superintendent Garner announced "Teachers, take charge of your classes," Sara Maud was by Violet's side, had grasped her hand, and said, "Come on, Violet." And if anyone thinks a child does not appreciate such a welcome, one should have seen little Violet's eyes shine as she went with so much pleasure into the class-room among so many strange faces!

Spontaneous welcoming! May it become a growing-into-a-form habit in every church! Eternity alone could reveal the encouragement given, the sympathies aroused, the souls saved, would each Church member in the land give a large welcome to strangers as did little Sara Maud.

MRS. GEORGE LANGSTON.  
Cisco, Texas.

CORNERSTONE AND ELSE.

I want to report the laying of the cornerstone of the new Centenary Methodist Church in Arlington June 20. It was done with Masonic and Church orders combined. The lecture by Rev. H. D. Knickerbocker on "The Breaking of the Alabaster Box" was a great speech.

I left the building of the church in the hands of the contractors and committee, to spend two weeks away up here. I find the Chautauqua a great treat to me for a short while. I should not like it too long. I suppose it will

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help me to preach, otherwise I should not have come.

The meeting just closed in the Arlington Church proved to be of much help to the Church, but only two conversions. I preached only at nights, as the building is in progress hard by the old building. Arlington has an excellent people, and is destined to be one of the leading cities of the State some day. It has an ideal location, and is rapidly coming to the front.  
ED. R. WALLACE.  
Chautauqua, N. Y.

A CORRECTION.

Dr. W. L. Nelms is proud of the new district parsonage of Waco District. It is located in Waco and is now occupied by the presiding elder and his family.—Texas Christian Advocate, August 8, 1907.

I do not know who is responsible for the above statement, which is incorrect. I am living in the district parsonage which has been occupied by several of my predecessors. Rev. C. R. Wright, P. C. of Austin Avenue, has been occupying it for over two years, but that church has recently purchased a parsonage, and Brother Wright has moved into it. Until after school was out I did not move my family from Georgetown. It is possible that these changes misled the Advocate.  
W. L. NELMS.  
Waco, Texas.

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TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

- 1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Pub. Co. or Texas Christian Advocate, Dallas, Texas. 2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co. 3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur. 4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office, and should be written on one side only.

OUR CONFERENCES.

Conference schedule table: New Mexico, Alamogordo, N. M., Bishop Ward, Sept. 28; German Mission, New Fountain, Texas, Bishop Candler, Oct. 24; West Texas, Yoakum, Bishop Candler, Oct. 20; North West Texas, Amarillo, Bishop Candler, Nov. 6; North Texas, Sherman, Bishop Candler, Nov. 28; Texas, Houston, Bishop Candler, Nov. 27

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they must in turn protect us by observing the rule which stands at the head of the first column on the eighth page.

Once more we call attention to the fact that we have no agents save Methodist ministers in active work, or members of the conferences. We cannot be responsible for money paid to anyone else. Especially are you cautioned against paying Advocate subscriptions to traveling solicitors.

Dr. Frank Richardson, the old war horse of Holston, goes after our Bishops without gloves in a recent issue of the Midland Methodist, because of their address on the Church and worldly amusements. We can scarcely agree with our venerable friend in all that he says, and especially in the way he says it, but such is his high standing as an aged minister in the Church that we copy an excerpt from his deliverance. While he is extreme, yet he is leaning in the right direction. Yet we doubt if the Bishops, in their official capacity, could have gone into particulars in presenting the matter to the Church. They had to deal with principles. But it is hard for an old-time man like Dr. Richardson to see why our chief pastors should not have gone directly into the specialties of this case. But we let him speak for himself:

They (the Methodists) have stood pat on temperance, but have ingloriously surrendered to the devil on worldly amusements. Witness the late insipid address on that subject written by our beloved Bishops at the mandate of the General Conference. I do not remember ever to have read an English composition in which there was such exquisite pains taken to say nothing. That is the most complete lowering of the Methodist banner in the face of the foe that has ever occurred. For a grave, episcopal State paper "it takes the rag off the bush,"

EDITORIAL BIRDSHOT.

The innocent often suffer on account of the guilty.

It was not necessary for Job to be such a great sufferer, but the world needed the example of Job's fidelity.

Christ was meek and lowly, yet he took a whip made of cords and drove the money-changers out of the temple.

The preacher who is too pious to resent, with a proper spirit, a gross indignity, ought to be translated to the abode of disembodied spirits.

John is called the beloved disciple, and so he is; yet once upon a time he wanted to call down fire from heaven to consume certain villages.

There will be two surprises awaiting us when we get to heaven. We will see many people there whom we did not expect to meet, and we will miss many from those throngs whom we confidently expected to see.

THE DALLAS FAIR AND LIQUOR, ETC.

We repeat, as we have stated time and again, that we thoroughly approve every good thing in connection with the Dallas Fair. That it has many most useful features is admitted by every citizen of this whole country. Its industrial, its mechanical, its agricultural and live stock features are the very best and most commendable of any exhibit of the kind in the Southwest. They are a credit to the country and do untold good to all classes. But the liquor business out there is out of harmony with a great institution of this sort. A barroom ought not to have any place in such an enterprise. If men have to drink beer and liquor, let them go into the city and do it where they will give no offense to the thousands who attend the fair grounds on these great annual occasions. Yet the management of this enterprise farm out this liquor privilege every year to the highest bidder. They have already done so for the ensuing Fair. One man has bought the right for \$5000, and he is to have three barrooms on the grounds, where he will be permitted to distribute his beer and liquor day and night during the progress of this occasion. Old men, middle-aged men, young men and others so disposed will have the opportunity to indulge their appetites to the fullest as usual next fall when they attend the Fair. The privilege has already been let and the barrooms will be in prime order by the time the show opens. This is to be deplored. Our Fair management ought not to be guilty of such an offense against good morals, public taste and refined propriety. Surely we have reached a time in the progress of moral sentiment when people ought to be protected from such abuses of their sense of right and decency. But the Fair management does another thing that is demoralizing society and setting up a menace to morality. The Sunday opening ought not to be tolerated, neither ought it to be patronized by good people. The Sunday feature is very reprehensible and it is doing more to bring our Christian Sabbath into contempt than most any other influence in Texas. It causes the railroads to put on low rates on that day, and thousands of rollicking people are dumped into the city each Sunday that the Fair is in progress to the detriment of the peace and order of the community. It is a temptation to the saloons to open their places of business or to sell on the sly on Sunday; and notwithstanding the fact that the new liquor law makes such an offense forfeit the license of the man who does it, yet nine out of ten of them will take the chances and violate that law. The Sunday feature of the Fair is an outrage on our Christian civilization.

Another bad feature is the horse race gambling. When the Fair opens next fall every pug-nosed gambler in the whole country will be on hand, as he will have two weeks of immunity from the operation of our gaming laws,

and they will apply their vocation galore. Tennessee, Missouri and Arkansas have broken up horse race gambling in those States, so that Texas, during the Fair, will be the dumping ground for this class of population from abroad. Yet the Fair contends that this is essential to its success. Well, it will not be always thus. We will get a Legislature one of these days that will do away with such offenses against the morals of society and our fair will become clean. Let us work to this end and the result will be accomplished.

According to the Nashville Christian Advocate, the Rev. James A. Burrow will voluntarily retire from the editorship of the Midland Methodist next fall and return to the regular pastorate. We regret to see this, for he is one of the most jovial, sprightly and able members of the Southern Methodist craft. He makes for the Holston and the Tennessee Conference people an organ worthy of their patronage. Yet when you come to think about it, there is a tread-mill routine about the work of an editor that is grinding on his nerves. Besides that he is a sort of common pack-horse, and when the brethren are not riding him, they enjoy the pastime of stoning him. There is no end of his work and no surcease from his burdens. Often it is a sort of a thankless job. Do the very best he can, there are those who do not appreciate his work; and in addition to this, if he half-way does his duty the world, the flesh and the devil will camp on his trail by day and by night. Yet it is an inexhaustible field for genuine service, and the opportunity for serving the Church and the higher ideals of civic life is almost without limit. For this reason many a tired and often discouraged Church editor sticks to his post amid all the vicissitudes of his position and strives to lead the hosts of Zion to larger conquests. But once in a while one will grow weary of the strife, like Dr. Burrow, and return to the more quiet retreat of the pastoral service. There he will find the comfort of having a given congregation to love and to minister to him, while he ministers to them. Having had nine years of experience on the tripod, we can scarcely upbraid our brother for the determination he has taken to give up the work of an editor for that of the pastor. We shall miss him, but some one else will be found who will roll up his sleeves, step into the breach and wield a pencil for the Church. But Dr. Burrow has done a splendid work for his patronizing conferences and has come as nearly giving satisfaction to his constituency as it is possible under such circumstances.

We note in one of our exchanges that the Hon. J. D. Baker, of Maryland, prominently spoken of for the Democratic nomination for Governor of his State, recently refused to join a certain popular city club because it runs a barroom in connection with its place of rendezvous. Because of this certain newspapers of the State tried to make it appear that he was not an available candidate because of his position on that subject. But this did not daunt Mr. Baker. He is not made of that sort of stuff. He is every inch a man; and when the matter became public property, he came out in a public statement with his name signed to it. It is such a manly deliverance that we copy it. Would that all politicians had his courage, his principles and his moral nerve. But read him: The time has come when the saloon question should be put out of commission as a political bugaboo, and be dealt with on its merits by approaching it in a manner that will make it possible for every man to vote his political sentiments and express his views on the liquor question at the same time. I am now, and always have been, against the saloon; but have always believed, and will continue to believe, that the saloon-keeper is my brother. And I recognize that so long as the saloon is authorized by law it must have the law's protection in its legal rights. However, in accordance with the decisions of our higher courts, the restriction of the sale of liquor in certain districts and the prevention of its sale altogether in others, according to

the public will, is the established policy of our Government and not now an open question.

This is not a temperance lecture, but an explanation of my personal position, which seems to have been considerably obscured by discussion. I believe the liquor question to be a matter that the Democratic party is able to deal with, and therefore I have never joined the prohibition party. No man can read me out of the Democratic party while I advocate Democratic principles. The trouble with the liquor question is that the men who make politics a business are afraid of it. They waste a good deal more time running away from it than it would take to settle it. Why not apply common sense to it just the same as any other subject and clarify politics by removing the question as a chronic irritant?

I believe the liquor people of Maryland are just as much entitled to know my views, or the views of any other man who is being spoken of for Governor, as the temperance people are, and I would no more deceive one than the other.

If the proposition that the people can safely be trusted to settle the liquor question to suit themselves disqualifies me for the Democratic nomination for Governor, will somebody please define Democracy? Yours truly, J. D. BAKER.

Rev. J. T. Smith and Rev. H. B. Urquhart are growing a trifle spicy in their little tilt, but they are parliamentary, and for this latter reason we are permitting them to measure arms in the advocate. A brotherly tit-for-tat is an interesting performance while conducted in a good-natured style and we will umpire the setto with a fatherly interest; and when we think it has progressed far enough we will promptly call it off. So keep your temper, brethren, eschew offensive thrusts and the readers will enjoy your religious differences.

Bishop Warren is one of the most scholarly and evangelical members of the Episcopal College of the Methodist Episcopal Church. He was a most successful pastor in a great Philadelphia Church at the time he was elected a Bishop. He has not forgotten his calling as a Methodist revivalist, and he thus speaks on that important subject:

These single instances did not exhaust the divine possibilities. The residue of the spirit is with God. The little amount vouchsafed to Denver, subtracted from infinity, left infinity still. Any Church can have a revival that is willing to pay the price. We are no more to expect to have the bread of spiritual life put, ready made, into our lips, than the bread for the body. We must break up the fallow ground, sow the seed, keep down the weeds, carefully cultivate, reap, grind, and bake, in one case as well as in the other. All temporal things are meant to teach spiritual lessons. Study the art of soul-winning. Of all methods of study the one that includes practice is the most successful. "The way to resume is to resume" solved the question that men had studied long and in vain.

From the Nashville Christian Advocate we take the following interesting item:

Dr. Gross Alexander, the Book Editor, asks us to make the following announcement: "A second edition of the Discipline of 20,000 copies has just been issued from the presses of the Publishing House. This edition contains the new address of the Bishops on 'Worldly Amusements' ordered by the General Conference at Birmingham. It contains also the new course of study adopted by the Bishops at their meeting in May. I regret to say that in some unaccountable way the name of Bishop Hendrix's book, 'Skillful Labor for the Master,' was omitted from the course for the third year. Those interested will please take note of this correction. This admirable book has been translated into Spanish and put in the course of study for Mexican preachers. (See Discipline, p. 321.)"

Many a preacher and many more laymen can read the following quotation from the Sunday School Times with profit and edification. It strikes right at the nerve center of a prevailing fault among a great many people:

Unnecessary criticism of others is one of the deadliest forms of self-injury. It is doubly so when coupled with vindication of self. The man who, for example, is being unjustly attacked or depreciated in his rightful place and work, and who makes it a point to tell friends who have no special connection with the matter all about it, explaining the unfairness and weakness of his opponents and the strength of

himself and his work, accomplishes nothing but a loss of respect for himself on the part of those in whom he confides. The facts as he tells them may be wholly true, but the fact that he tells them is wholly against him. It is always a temptation, in such trying circumstances, thus to talk about ourselves and others; it seems like a helpful relief of the tension, but the relief is not genuine, and it is costly to our own character and reputation. The most respected man is the man from whose conversation his own grievances and achievements, and his neighbor's shortcomings, are brilliantly absent.

PERSONALS.

Rev. E. L. Egger, of Denson, was in the city recently and while here gave the Advocate a pleasant call. He is prospering at Denson and delighted with his people.

We hear good reports of the preaching and pastorate of Rev. Ed. Barcus at Terrell. He is making a fine beginning and the people are much pleased with him.

Rev. J. P. Lowrey, of Willow Street, Sherman, passed through the city this week on a visit to Wise County for a few days. He looked in on the Advocate force pleasantly for a few moments.

Rev. Daniel Morgan, a superannuate of the Northwest Texas Conference, who has lived for many years at Lometa, has changed his place of residence to Georgetown. His friends will address him at that point.

Rev. F. A. Crutchfield, one of our young ministers at Southwestern, is filling the Colonial Hill charge while Rev. W. D. Thompson is off for a few weeks. We enjoyed a visit from Bro. Crutchfield the past week.

Rev. J. D. Young, of Polytechnic College, preached morning and evening last Sunday for the First Church people of this city. He rendered excellent service and his sermons were highly appreciated.

We regret to note that the Rev. S. C. Littlepage recently met with the misfortune of breaking his arm in trying to alight from a buggy the other day. He was doing well at last accounts and we hope for his speedy recovery.

Rev. D. H. Aston, of Commerce, was in the city the other day and dropped in to see the Advocate force. His new church enterprise is progressing. Things always progress when Brother Aston labors. There is not an inert element in his character.

Rev. A. A. Wagon, of Jefferson, reported with good results at this office recently. He is in high favor with his people, but we did not get this fact from him. We learned it from other sources. He is bringing things to pass in that tried old congregation.

Rev. E. L. Shettles, of the Calvert District, was in the city this week and gave this office the benefit of a good visit. He reports good meetings throughout his field, and his preachers will have good reports for conference.

We are in receipt of a highly appreciated letter from Brother J. T. Kilgore, of Yorktown, Texas. Among other things, he says: "I have been a Methodist since 1829 and am in a town with no organization of my own Church, and the Advocate is my only preacher." We are certainly glad to visit the home of this good brother and abide weekly under his roof, preaching to him regularly from the printed page.

We notice that Rev. George F. Campbell, pastor of our Church at Meridian, has been elected to the principalship of our District Training School of the Gatesville District. Thus the pastorate loses another one of our preachers while the school work secures him. We wish for Bro. Campbell a successful career in his new position. He has a fine opportunity in his present field, and doubtless will have the co-operation of excellent helpers in this worthy enterprise.

We are in receipt of the announcement of the marriage of Miss Ola Smith to Rev. Frank E. Singleton, the event to come off at Hillsboro, August 28. Miss Smith is the accomplished daughter of Rev. and Mrs. E. A. Smith, of Hillsboro. Brother Smith is the pastor of our leading Church in that city, and Brother Singleton is in charge of one of our Churches in Fort Worth. The Advocate extends congratulations to the two young people with the wish that their united lives may prove an unmixed blessing to them and to the Church. They are both worthy of all that is in store for them.

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**A LETTER AND A FEW QUOTATIONS.**

A Texas preacher sends me the following letter:

Dear Bishop Candler:

I write you on one point only—the necessity of using the word "obey" in the marriage ceremony. The brethren say it is not necessary—the girls do not understand it. Most of all, if we use it we will be unpopular and have to go out of the business. Fortunately you are in charge of all Texas at this time, and a few lines from you to the Advocate I believe will have a tendency to turn the tide, and I am quite certain it would greatly please the Master. I hope I am mistaken, yet if you could poll the jury I believe you would find eight-tenths of the preachers on that side, for one excuse or another. Let's hold on to sound speech as well as sound doctrine.

Upon this letter I make the following quotations:

1. From the Scriptures: "Wives submit yourselves unto your husbands as unto the Lord. For the husband is head of the wife even as Christ is the head of the Church" (Eph. 5:22, 23). Neither silly preachers nor silly girls can change the Scriptures to be popular or to get married.

2. From the Discipline: "Do not mend our rules, but keep them." This includes our ritual, which our preachers may not set aside at will.

3. From the Discipline: "Never be triflingly employed." This rule is always violated when a preacher tries to be wiser than the whole Church—especially when he improvises a ritual. Marriage is the last thing in the world to trifle about, especially in these times. Yours truly,

W. A. CANDLER.

**LETTER FROM GULLIVER.**

We—wife and Ben and I—left Dallas on Wednesday, the 7th, over the "Katy," for Wichita Falls, where, after spending the night and half of next day, we got a train out to this place—Seymour—which we reached at 5:30 p. m. The weather was very hot and what made matters worse, the baggage man at Dallas checked my wife's trunk through only to Wichita Falls, though my ticket read to Seymour. Having no clothes outside that trunk except what she had on, you can imagine the temperature of the better half when she discovered the situation. I supposed, of course, that it would only be a delay of at most one day until we should get the trunk, but imagine the state of things when we did not get it until last Tuesday—and not then until I sent a check to cover transfer, storage, etc., to Mr. Wagner at the St. James hotel, who kindly gave his personal attention to the matter.

I came through on full fare. No "clergy permit" honored by the Katy. I think I shall return by the Fort Worth and Denver and the T. & P.

I get the Dallas News and keep in touch with home, though I am trying to "vacate" as completely as possible. This is hard to do, for even in my dreams I am at my work among the good people of old First Church.

I preached here last Sunday morning. There is a good Church here—the largest in the town—and the pastor, Bro. Lyon, would have me "make a few remarks." There was a fine congregation present and I heartily enjoyed the service. This is a beautiful little city of about 2000 souls, and it is growing right along. It is situated near the center of Baylor County, on the north bank of the Brazos, and is surrounded by some of the most beautiful farms I have seen anywhere. The land is the conventional red—the same that characterizes all this western Panhandle country. There is no timber except a light sprinkle of mesquite, though the elms, hackberry, maple and other exotic trees which have been planted here grow well, especially if they are watered and otherwise cared for. At this time the country is very dry, and unless it rains in a few days, the people fear the crops will be cut very short, for everything is late here. I drove out this morning with the County Assessor, Bro. Humphries, past a one-hundred-acre cotton field which he informed me had been planted three times before the farmer could get a stand. For several years past the seasons have been better here than for many years before, and a great deal of land has been put in cultivation; but the present prospect is gloomy indeed. Everything grows here except that peaches do not "hit" once in three or four years. But all kinds of small fruit and general truck grows luxuriantly anywhere all over this locality—especially in the valleys. I dined with a Bro. Ray, an old "nestor" here, yesterday, and such a dinner, and it was nearly all grown upon his beautiful valley farm that joins the town on the south, lying along the Brazos. Sister Ray remarked at table that she "had read after Gulliver for a long time, but never dreamed of entertaining him in her own home." Such is fame—away from home. This good family, Bro. and Sister Ray, are among the staunchest supporters of our Church here, and have been for the last twenty-seven years, the period they have lived here. They are

from the North, but are fully identified with our Southern people and especially with the M. E. Church, South.

The chautauqua is in full blast here under the auspices of a local committee, of which Prof. Hamilton, the principal of the school and a good Methodist, is the leading spirit. The lectures are well attended, much to the credit of the people of this place, many of whom are of the best Southern families and of the highest culture. Their school buildings, churches, hotels, court house and other public buildings, would do credit to a town five times as large as Seymour. But this letter is long enough. It is too hot to write or to do anything else except to sit in the shade and eat watermelons, and they are here in abundance and not a single negro to help get away with them. Not a negro. Just think of it. "The women do the work." It is very dead out here. When I—well, good-bye.

J. W. HILL.

Seymour, Texas.

**"THE IMMIGRANT"—TRY IT. DO IT.**

Your recent editorial anent the immigration question was timely. There is no other question of equal importance to the Church, the State, the Nation; for all other serious questions have largely their solution in the solution of this one. All great news dailies and magazines are full of this question. Our great Church men and statesmen are seeking a solution, while the timid and fearful with abated breath stand gazing on the inflowing tide which last year reached nearly 1,200,000 and are afraid to ask what the end will be.

Many cry hastily, "Put up the bars; keep them out!" But since our forefathers were immigrants to this country, seeking civil and religious liberty, we can not be true to God and our fellowman, who comes seeking the same privilege, and shut the door against him.

Who dares be so unkind to his unfortunate brother? Who dares thus to disobey his Lord? No, no! Verily, God had, as it were, hid away this continent until the fulness of his time that he might in these years plant the mightiest nation on earth. And if America will be true to her great commission this will be the grandest and best nation of all history for all time.

The distinguishing feature now among all others is her evangelistic spirit. As evidence witness her great movements in missionary endeavor. See her unlimited powers in the Peace Conference. See how the word of her Chief Executive is regarded more than any other who speaks.

Shall we do our part? Verily God, impatient with us and our slow methods of sending the gospel to the regions beyond, is today pouring these foreigners at the door of the Church that we may Christianize them and send them back to save their own nation. What are we doing? Writing articles, passing resolutions and looking for some one to do the work for us! Some one said the disciples prayed, "Send forth laborers into the harvest," and in a short time they found themselves thrust out. The Master said, "Go ye into all the world, make disciples of all nations." Shall not this be duplicated in our day? The disciples before the hungry multitude said, "What shall we do?" The Master said, "Give ye them to eat." O Christian, disciple of a crucified Lord, the hungry, starving multitudes cry to you for the "bread of life"—the water of salvation. Your Master says, "Give ye them to eat." Can you remain inactive? Your peace of heart and conscience depend on your quick and cheerful obedience.

It is safe to say our present methods will not soon accomplish the desired end if ever at all. To be very plain, we are not trying to solve it, but are looking and praying for some one to come and solve it for us.

We are exclusive, we hold ourselves aloof from the foreigner. We do not invite them to our services, and if he comes he often receives such treatment as never to call him back. A young lady from one of the stations in the North Texas Conference said to the writer: "Some Italian children come to our Sunday-school to join, and it came very near dividing our school; but they never came back any more." It is safe to say that this has been done many times in the other conferences. If so, we are but heathens and need to go to the cross again and learn what the Master meant when he uttered the great commission.

But to the solution, "Try it; do it." A good Christian woman living near Ennis, surrounded by Bohemian neighbors, organized a Sunday-school among the children, distributed literature and soon had thirty scholars. Parents and children were delighted, and much good was done. Men would quit their plows and go to much trouble to open the gates and let the good woman through that was interested in their children. Bohemian

blood is Protestant; they gladly welcome the messengers of the cross. When Dr. E. B. Chappell was pastor at LaGrange, Texas, he found easy access to the hearts of the German citizens there by winning the children to the Sunday-school and soon the enrollment of the school was greatly increased.

At Caldwell, Texas, the pastor and his people have secured a large increase to their Sunday-school by inviting and welcoming the children of the immigrants. Large classes of Bohemians and others are among their most faithful and best scholars.

What has been done in these instances can be duplicated in many other places, if we will but make the effort. "Give ye them to eat."

These foreigners respond quickly and cheerfully to the slightest effort on the part of the Church. Our work must be on the first and second generations of these foreign parents. The door is open. Will we enter in His name?

Several years ago a Bohemian appeared at a camp-meeting out West and came to the altar. In response to a question as to why he was there he said: "I live on Mr. Blank's place out here, and not long ago he died, and he said he was going to heaven and he wanted me to meet him there. He was the best man I have ever known, and I want to meet him in heaven." He was soon happily converted. Love will win them. Try it.

The remedy? Work for the Church of tomorrow, plan to reach the children of these immigrants. Welcome them to the Sunday-school. Welcome the foreigner, pray for him, lead him to Christ. Let every pastor who has this opportunity do this.

M. S. HOTCHKISS.

**TAKE NOTICE.**

To Pastors and Parents of Prospective Students of the University of Texas:

The Epworth League of the University Methodist Church, Austin, desires to be of assistance to students coming to the University from Methodist homes and communities. If parents, pastors or friends know of such students they would not only confer a favor on us, but would also be the means of helping the students themselves by sending to Mr. M. L. Williams, 200 W. Twenty-fourth St., Austin, the names of such persons and any other information that will enable us to help the students more intelligently, and, in turn, to enlist them in the work of the League, Sunday-school and choir.

We want to urge pastors, especially, not only to let us know of such students—if only by dropping us a card—but also to tell them of the University Church and to advise them to identify themselves with it at once as their Church home while in Austin. We wish to prevent students from becoming Church "floaters," or "tramps," and thus eventually being lost not only to Methodism, but to all Church affiliation whatsoever.

We hope to be in our new University Church edifice, located just off the corner of the campus, before the end of next year. In the meanwhile, we are worshipping in the old Twenty-fourth Street Church, corner of Twenty-fourth and Nueces Streets. Our pastor, Rev. Cullom H. Booth, resides at 2407 Guadalupe Street, and will be glad to render assistance, either in person or by letter.

There are a number of boarding and rooming houses near the University conducted by Methodists and the League will be glad to put parents or students into communication with them upon request addressed to M. L. Williams as above. Fraternally,

EDWARD E. RALL.

President University Church Epworth League, University Station, Austin, Texas.

**MOTHER CHAUTAUQUA.**

This is Bible week at the Chautauqua. The spiritual tone has improved decidedly. Dr. J. Wilbur Chapman was the preacher last Sunday. His theme was "The Redeeming Work of Christ," and the sermon was a ringing note for Christ. He conducts at 10 o'clock each morning the devotional services, and they are all evangelic, heart messages.

Prof. Shailer Matthews is delivering a series of addresses on the "Social Significance of Christianity," and they are inspiring and educational in the highest degree. Our able expounders of the Word conduct lessons in the denominational houses. The value of these lectures can not be overestimated, and as I have listened to them the thought has kept deepening in my mind, why should not Dallas have a Bible school? It would be largely attended as soon as its merits were known. Many young preachers, Sunday-school teachers and Bible students would go to their work with a broader and more intelligent understanding of the scriptures and with a quickened zeal to save souls. I know some men of means and

consecrated piety in Dallas who would help to finance such a worthy enterprise.

Although six weeks have passed since the Chautauqua Assembly opened the crowds are greater now than at any time. The only objection that can be urged to it is its remoteness from the South. What hinders the establishment of a Southern Chautauqua at some suitable point, say in the Ozarks, where mountain and dale and abundance of water supply the necessary conditions and where the South and West might gather in annual assembly? It would not lack support and would be an incalculable benefit. As it is the South is largely represented here. Our preachers are here in force—Powell, of Memphis; Goddard, of Oklahoma, and McGemphry, of Arkansas; Sensabaugh, Webb, Wallace and Lane from Texas; Miller from Kentucky and some others I do not now recall. Hosts of good people are here from nearly all the Southern and Western States. The weather continues refreshingly cool.

I have just returned from Toronto, Canada, and Niagara Falls, of which I may write, if these notes of travel shall meet with editorial favor.

H. A. BOURLAND.

**WEATHERFORD COLLEGE NOTES.**

September 10 is the date of the opening of the Weatherford Training School. No school has ever had brighter prospects. The presiding elder and pastors are all pushing, the laymen are helping, the trustees especially. The east wing of the college building is being fitted up as a girls' dormitory, of which Mrs. E. V. Cox is to be the manager. Here we have new furniture, baths—hot and cold water—sewerage, electric lights, etc. In bad weather there is no exposure whatever, as we eat, sleep and recite under one roof. The prospects are now that we will have every room occupied.

Weatherford is known as one of the prettiest residence cities in the State, and her morals are fine.

We have a splendid building, two blocks south of the Court House, one block south of the Methodist Church. Walls are being re-kalsomined, repapered and repainted; in fact, we are going to look as pretty as "brand new."

Our campus has at least 125 beautiful natural oaks, and the grounds well set with Bermuda grass, swings, rustic seats, etc. We have two cottages for the boys. Mr. Rowland will occupy one and Mr. Fisher the other.

We are now planning to raise \$15,000 for new buildings. Come to see us.

E. V. COX, Business Manager.

**A REBOUNDED ARGUMENT.**

Three Methodist bodies in England—the Methodist New Connection, the Bible Christians and the United Methodist Free Church—are about to effect a union as the United Methodist Church. The following form of doctrinal agreement is, it is understood, to be the basis of that union—namely:

"The doctrines to be held and taught by the United Methodist Church are:

"1. The Scriptures of the Old and New Testaments, through divine inspiration, contain a revelation of the will of God to man, and furnish a sufficient rule of faith and practice.

"2. There is one God, the Creator, Preserver and Ruler of all things, who is above all and through all and in all. And in the mystery of his being there are three Persons in the one Godhead: Father, Son and Holy Spirit.

"3. The Lord Jesus Christ is the incarnate Son of God, in the unity of his being at once human and divine, truly God and truly man.

"4. Man as a moral being is free and responsible, and in the exercise of his freedom has fallen into sin and condemnation.

"5. The Lord Jesus Christ in his life and death perfectly manifested the righteousness and love of God; and becoming obedient unto death—even the death of the cross—he made atonement for the sins of the whole world. He was raised from the dead and received up into glory, and now reigns Lord over all.

"6. God wills not the death of any sinner, but requires repentance toward himself and faith in our Lord Jesus Christ as necessary to salvation.

"7. Believers are justified by faith through the grace of God, are born again from above, and by the life of obedient faith, perfect holiness in the fear of the Lord.

"8. The Holy Spirit of God illuminates the minds of men, convicts men of sin, leads into all truth, gives assurance of salvation and sonship, and dwells in every believer to strengthen and sanctify.

"9. The Holy Catholic Church is the innumerable company of saints of every age and nation, who, being united to Christ their head, are one body in him, and have communion with their Lord and with one another.

"10. It is the will of Christ that his Church on earth should exist as a visible brotherhood for the worship of God, for the manifestation of his

Spirit and teaching in the service of man, and for the extension of his kingdom throughout the world.

"11. The Sacraments of Baptism and the Lord's Supper are of divine appointment and of perpetual obligation.

"12. There will be a resurrection of the dead, both of the righteous and the wicked; the Lord Jesus Christ will be the judge of all men; and they who have done good shall come forth unto the resurrection of life, and they who have done evil unto the resurrection of condemnation."

Some of our brethren in this country have hailed the appearance of this document as being a warrant for a "new statement," such as has been proposed for those Methodist Churches that have and those that have not the Twenty-Five Articles. We indulge in a few observations:

1. These great Methodist bodies are not now proposing a union among themselves, and, therefore, not in need of a basis of union. Furthermore, there are no differences existing between or among them on doctrinal matters, and so they are not in need of a statement of "doctrinal agreement." This document is not "a creed," as some have erroneously concluded, but merely articles of union or concord.

2. If the great Methodist bodies should go no farther than these smaller Churches have done in making the new statement proposed, they would not advance an inch beyond their present position, for these Articles of the United Methodist Church are but a boiling down, with a verbal or sentimental elaboration at points, of the Twenty-Five Articles. Like the Japanese Articles, they are not made stronger, but weaker, as we believe, by the process. These Twelve Articles of the United Methodist Church contain nothing doctrinal, or even theologically suggestive, that is not contained in the Twenty-Five Articles, and it is evident that the framers of them had the Twenty-Five Articles before them as a guide in their work.

3. There is in these Twelve Articles of the United Methodist Church no hint of a tenet covering those peculiar doctrines of Methodism not contained in the Twenty-Five Articles, the doctrines which we contend can not be stated within the narrow limits of a formula, and the attempt ought not to be. But these minor Methodist bodies had offered them an opportunity extraordinary to make some new tenets had they thought it possible or desirable. They were forming a new body, new conditions were coming in. Wesley's Sermons could easily have suggested half a dozen or even a dozen tenets on Experience, Assurance, the Witness of the Spirit, Sanctification, and those anti-Calvinistic "points" which so many amongst us are expressly desirous of seeing put down in black and white. But the opportunity was passed by, and the United Methodist Church in England will stand doctrinally where the older communions of Wesleyanism stand—namely, with a historic confession and with the Wesleyan standards unreduced. Perhaps this is not of choice. We doubt not some of these English brethren would have desired to go farther, seeing what is much in the air, but they followed necessity. Had they sought to do more, they had likely been at their task still, and in the end had remained without "a basis of union."

These great Wesleyan Arminian doctrines do not lend themselves to such form of statement. They are too wide and too fully portrayed in the Scriptures to need setting down in hard and fast lines. They have never been dogmatically stated by any Methodist authority, and this new doctrinal agreement by the United Methodist Church is another assurance that they will never be so stated.—Epworth Era Editorial.

**Pittsburg District.**

Rev. J. B. Sears, our conference missionary, will hold services at the following places: Cason, Sept. 17, 18. Dalgnerfield, Sept. 19, 20. Atlanta, Sept. 21, 22. Queen City, at night, Sept. 22. Texarkana H. M., at night, Sept. 23. Texarkana Central, at night, Sept. 24. New Boston, at night, Sept. 25. Bridges Chapel, Sept. 27-29. Mt. Pleasant, at night, Sept. 29. Union Ridge, Oct. 2, 3. Musgrove, Oct. 5, 6.

Where these meetings are held in the country the pastors will arrange for two services each day; and if the pastors will properly advertise and get ready much good will be done. Bro. Sears will do you great good. I would be glad for the pastors who are near these places would attend.

R. A. BURROUGHS, P. E.

**Blaylock Pub. Co., Dallas, Texas:**

Gentlemen.—Some time ago we ordered your No. 44 sewing machine. It came in splendid condition and we are well pleased with it so far.

FRED L. PICKENS.

Jacksonville, Texas, August 14, 1907.

# Epworth League Department

GUS W. THOMASSON, EDITOR  
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.

The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

**State League Cabinet.**  
President, Allan K. Ragsdale, Dallas.  
First Vice-President, A. H. McVeigh, Cleburne.  
Second Vice-President, Miss Laura E. Allison, Austin.  
Third Vice-President, Prof. P. W. Horn, Houston.  
Fourth Vice-President, Miss Mae Dye, Plano.  
Secretary, Frank L. McNeny, Dallas.  
Treasurer, W. E. Hawkins, Fort Worth.  
Junior Superintendent, Mrs. W. E. Robertson, Gorman.

## IN MEXICO.

The League editor is this week in Mexico, having joined the party from Epworth at the close of the Encampment. A full account of the Encampment will be forthcoming upon his return to the States, along with notes on the Mexico trip.

## THAT SUNDAY NIGHT SERVICE.

The closing service of the third annual Encampment at Epworth-by-the-Sea, on Sunday night, August 11, will long be remembered by those in attendance, and its effect on the young people of the State will go on and on so long as the call comes: "Go ye into all the world and preach the gospel to every creature."

It was a farewell service to Misses May Dye and Ruby Kendrick, both of Plano, who sail about September 5 for the mission fields of Brazil and Korea, respectively. Rev. F. S. Onderdonk, presiding elder of the Guadalajara District, Mexico, presided at the service, and made a strong appeal for volunteers for the mission field. Miss Norwood Wynn, missionary to Mexico, made a short talk about her work and a strong appeal for helpers, using as a text: "What do ye more than others?" Miss Rebecca Tejada, a Mexican teacher in Miss Wynn's school at Guadalajara, made a brief but very touching talk in Spanish, which was interpreted by Brother Onderdonk. She spoke of her gratefulness for the privilege of attending the Encampment and what it meant to her; her deep sense of gratitude that we had ever sent the gospel to Mexico, and an earnest prayer that we would send more helpers to help save her country for Christ. Miss Dye spoke next, and then Miss Kendrick. How cold and meaningless seem words to describe that service! None will ever know its meaning or feel its inspiration but those who were there. It seems that God has laid his hands on those that could least be spared. They both spoke of the dream of their lives that would soon be realized when God should use them for his glory, and how happy the day when their faces should be turned toward the foreign field. They spoke of what the Epworth League had meant to them, and how in the League they first had the desire to carry the gospel to heathen lands. They both bade the Leaguers farewell in a touching way, and pleaded with them to give nothing less than their best to the service of the Master.

Just before Miss Kendrick spoke, Mr. W. J. Ramsey sang "The World Is Dying for a Little Bit of Love." Brother Onderdonk said that as the girls sailed in a few days, the one from New York and the other from Seattle, and many friends gathered on the shores to wave a farewell to the other passengers, he wanted them to call to mind the farewell given them that night, and so he had the entire audience to stand and wave a last good-bye. The audience was moved as seldom an audience is.

Brother Onderdonk made a brief appeal for those who were willing to give themselves for special work. The choir of 150 voices sang "The Fight Is On, O Christian Soldiers." And the fight was on with many in the audience, but one by one the surrender was made, until sixteen of the fairest young people of Texas had given themselves for special work. The influence of that service will be far-reaching, indeed, and its power and inspiration not forgotten by those in attendance as long as memory lasts.

## EPWORTH-BY-THE-SEA.

To get a right view of the superb grounds of the League Encampment one must go there. Pictorial representations give no true conception of the really attractive features of the place. The cool and refreshing gulf breezes must be felt in order to be appreciated. While the thermometer stands at San Antonio and Dallas at or above 100 fahrenheit, at Epworth-by-the-Sea the delicious wind kissed by the salt waves completely dispels the idea of heat. One can easily imagine himself at some northern resort such as Ocean Grove or on Long Island shore. It might be supposed that the sun shining on this treeless and unshaded beach would be oppress-

sive and the glare almost unbearable. But that is not the case. It seems no warmer than on the coast of Lake Michigan in mid-summer. Indeed it is questionable whether the average Texan has any idea of the splendid coast line which bounds the State on the south. To the writer it was a revelation. Not a mosquito disturbed the nocturnal slumber of the thousands who sojourned there during the Encampment. The bathing is delightful. Not as rough as the ocean and not as cold. The waves which come rolling in keep one sufficiently active to add interest to the exercise. The water is quite as briny as the Atlantic, and acts with tonic effect. While the incline is very gradual and the bottom hard and free from shells and without undertow two hundred feet from the mainland affords all the depth required by the average bather. A large bath house meets the present needs of its patrons. The tabernacle or auditorium can seat a vast audience while benches are conveniently arranged on the outside. The Epworth Inn, quickly, economically and durably constructed, can accommodate between three and four hundred. The grounds are located between two and three miles from Corpus Christi, one of the most beautifully located towns in the Southland. An electric car line is contemplated to run along the coast from Epworth through Corpus Christi to the Alta Vista Hotel, three miles beyond Corpus, giving a ride of six miles. The writer met a gentleman on the train who said that in two days while canvassing the subject in Corpus Christi he had been assured by a few gentlemen that they would take \$26,000 of the fifty thousand preferred stock which his company would sell, while the company would advance another \$50,000, making the road and running gear to cost a total of \$100,000. That gives some idea of the development of that section. It is unfortunate that when the land contiguous could have been procured for \$20 per acre, at least one hundred acres were not secured. The enclosure includes less than twenty acres. It is claimed now that land on either side the Encampment is priced at \$1000 per acre. It is the intention of the management to enlarge the hotel accommodations so that other hundreds of guests may be cared for. Great credit is due those who have had this project in hand. They have wrought wisely and successfully. But three years have passed since the movement began and they have already far outstripped many other places established for similar purposes. A string of electric lights will run along the entire gulf coast of the grounds by next year. Doubtless by that time the Encampment will be in possession of an artesian well. Within the next few weeks boring for artesian water is expected to begin. Walks will doubtless be laid off and by means of a little earth which may be conveyed to the grounds it will be a simple matter to regale the eyes of West Texas visitors with ornamental shrubbery and decorative plots. It is claimed that the oleander tree easily grows in that section and it makes a very pretty hedge to shell walks. With playing fountains and a number of tasteful pavilions for shade conveniently interspersed, Epworth-by-the-Sea will one day attract even larger gatherings than have already appeared. It is to be hoped that at the next Legislature the law will be so changed as to allow the railroads to offer the facilities for the transporting of the large number who would be willing to avail themselves of specially attractive rates.

The writer spent the last three days on the grounds and enjoyed the addresses and sermons delivered by the different speakers, who were Dr. French, of Atlanta; Dr. Parker, Assistant Editor of the Epworth Era; Bishop Ward, Dr. Mouzon, Rev. Mr. Knickerbocker, Rev. Mr. Onderdonk, Mr. Porter, Prof. Rawls, and Rev. Mr. Oxley. The services culminated in one of the most remarkable meetings on Sunday night which the writer has ever attended. It was a farewell meeting to Miss Wynn, Miss Dye, and Miss Kendrick. These young ladies, with the exception of Miss Wynn, who returns to Mexico, having finished their preparatory work at Scarritt Bible School, were on the eve of going to their respective fields of labor. Their testimony and the statement of their call to specific missionary work were inspiring. The vast audience of perhaps 1500 people were profoundly moved. A call was made for volunteers for home and foreign work and a surprising number of young ladies offered themselves. The work of this Encampment will vitally affect the interests of the Lord's kingdom, not only in our own land, but all over the world. It is of vast importance that our Leaguers and young

people from all over the State be encouraged to call subsequent encampments. There thousands will catch a glimpse of possibilities in Christian life of which they have not dreamed.  
S. H. WERLEIN.

## ENCAMPMENT ECHOES.

The Dallas Leaguers lost no time in getting to work on their return from the Encampment. They reached home Tuesday afternoon and called a rally of all the Leagues in the city for Grace Church Tuesday evening. The rally was well attended and very enthusiastic. Mr. W. J. Ramsey, who directed the choir at Epworth, and Mrs. E. W. Rose, Encampment pianist, had charge of the music. The Encampment songs were sung with the fervor of Encampment days. A great number of those who attended told of the splendid instruction and deep religious inspiration of the conference. All seemed to have a broader conception of consecrated Christian service. Some talked of the splendid sermons and addresses of particular speakers, many of the very fine work of Dr. Cook, Dr. Parker and Miss Head in the Mission Study classes, and nearly all of "Epworth Inn" and its splendid management.

Especially was Dr. Bradford pronounced in his praise for Epworth and said he wanted to begin now to work up a crowd of 100 young people from his Church for next year. Dallas challenges any city in the State to beat it in League representation at the next Encampment. Who'll accept the challenge?

Dallas had already subscribed for \$1250 worth of bonds and paid in nearly that amount before the Encampment. At the Encampment they subscribed for \$500 more, and in addition to that individual subscriptions amount to more than \$200, making a total of about \$2000.

Dallas has invested more than any other city and is getting better returns. Three of the sixteen who gave themselves for special work are Dallas young people.

State League dues for 1914-1908 are now due, at the rate of 50 cents for every twenty members or fractional part thereof. The Treasury needs replenishing badly, and there are two or three little outstanding accounts that must be taken care of. Why should the Secretary be forced, to either stand these off for nearly twelve months or to advance the money to pay them (either of which would be embarrassing), when if all Chapters would promptly remit dues no one would have to carry the burden? Who'll be first to pay State dues for the new year? Address, F. L. McNeny, Secretary-Treasurer, Dallas.

Don't fail to have the election of officers at first business meeting following the Encampment, and forward list of names and addresses to State Secretary. This is to conform to the By-Laws as amended at the Encampment last year, and will greatly facilitate State officers in their work.

Complete minutes of the Encampment will be ready for the next issue of the Advocate.

Remit your State League dues today. The funds are needed.  
F. L. McNeny, State Sec.-Treas.

## AN ENJOYABLE OCCASION.

I want to say something about the Encampment to the great number of Leaguers who didn't attend. It was by far the most enjoyable vacation I ever spent. I never saw as fine a crowd of people together—the very best that Texas produces. The Christian spirit was everywhere manifest, whether in the hotel, on the grounds, in the surf or elsewhere. All were there for a common purpose, and religion knew no restrictions. The very atmosphere was conducive to better living. In point of attendance, in point of finance, in point of religious instruction it was a most pronounced success, and all who attended went back home singing the praises of Epworth, and with a broader and deeper conception of the splendid work of the Epworth League. Last Sunday night's farewell service to Misses Dye and Kendrick, who leave next week for Brazil and Korea, when sixteen of the very best young people of Texas gave themselves for special work, marks the beginning, I am sure, of a great movement among the best young people of Texas for consecrated service in God's kingdom.

I cannot go into detail to tell about "Epworth Inn," which is complete in every particular, and has nearly all the conveniences to be found in a high-priced modern hotel. This hotel should be the pride of every Texas Epworth Leaguer's heart. The splendid meals served were best evidence by the constant patronage of hundreds of people on the grounds. All were loud in their praise of the hotel, its arrangement, its management, and its splendid service. All felt free to use its long, cool porches, its cor-

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ridors and its parlor. The grand piano in the parlor probably added more than any other one thing to the pleasure of the guests at the hotel.

Space will not permit of more now. I have only two regrets about the Encampment. First, that every Leaguer in Texas could not attend. Second, that the collection (or sale of bonds) on Tuesday night, which approximated \$7,000, was not larger. The sale of bonds to individuals was agreeably surprising, but delegates and representatives of Leagues did not subscribe as they should have. It may be, however, that most of these Leagues had already subscribed. A complete statement of the finances of the Encampment will be published soon.

If there was a League represented at the Encampment that has not subscribed for bonds, surely those representatives will take up the matter at once and see to it that their League has a part in perpetuating such an enterprise—one that means so much for the consecration of the young life of Texas, that will serve to bring the foreign field, as it were, close to our door, and that will be a potent factor in the evangelization of the world by thoroughly equipping the fairest young people of Texas for consecrated service at home and abroad.

F. L. McNeny.

## OLD TESTAMENT RELIGION.

There seems to be much confusion concerning the way people were saved before Christ. Many agree that they believed in a Savior to come, while we believe in him who has already come, but when you state that they possessed Holy Ghost religion, as we claim to have today, they are not prepared to receive the statement as true.

People heard the gospel, repented, believed and were born of the Spirit then just as they are now. We are sure of this because salvation is impossible in any other way. The fact is that the birth of the Spirit is salvation, and there is no other. People may live in many ways, but there is only one way to come into life. Salvation is life and life is by the Holy Ghost. This life comes into our hearts by faith. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). "Faith cometh by hearing, and hearing by the word of God" (v. 17). The word of God was the gospel and the gospel has been preached ever since God preached to Adam and Cain about their sins and gave them promise. Enoch was a prophet and, of course, a preacher (Jude 1:14). Noah was a preacher of righteousness. The gospel was preached to Abraham by the Lord himself, and to the children of Israel by Moses. As in Christ's day the gospel was preached by the Spirit in the hearts of men. "Holy men of God spake as they were moved by the Holy Ghost." And the Spirit reproved the world of sin as he does today. "My Spirit shall not always strive with men" (Gen. 6:3).

In those days men plead with sinners by the help of the Spirit as they do today. "Take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:11-13).

And we have here the baptism of the Holy Ghost, preaching under the influence of his joy, hearing, repentance, faith and conversion, all in the Old Testament—regular revival work.

The Jews were to repent of their wickedness and turn to the Lord with all their heart (1 Kings 8:47, 48). Job says, "I abhor myself and repent in dust and ashes." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mer-

cy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7). The people of Nineveh repented at the preaching of Jonah" (Matt. 12:41). Not only did they repent, but they received righteousness by faith as we do.

God preached to Abraham and he believed God, and it was counted unto him for righteousness." We are sure that there was deep penitence in Abraham, for he fell on his face while God preached to him the glad tidings of great joy. Abraham purified his heart by faith (see Acts 15:9), was born of the Spirit by faith and became the "father of all them that believe."

Paul says that salvation is "of faith, that it might be by grace; to the end that the promise might be sure to all the seed." On Abraham's salvation by faith see Gen. 17 and Rom. 4.

When Paul said, "By grace ye are saved, through faith," he meant that Abraham and all the Jews were saved in this way, as well as we. Paul said, "Ye are not under the law, but under grace," and from the foregoing fact it is easy to see that they were under grace from Adam to Moses, and in fact, grace reigned over and all through every part of the law. "The law entered, that the offense might abound. But where sin abounded, grace did much more abound." There was really no change except that the law was taken away, or rather was swallowed up in Christ. Christ was the end or purpose of the law, and when the law brought Christ in and made him manifest to Israel through baptism and the anointing of the Holy Ghost, the "oil of gladness," there was no more that it could do.

The simple fact is that we were in the hands of the law, and Jesus took us out of the hands of this schoolmaster into his own hands just where we were before the law. Christ took us out of the hands of the law just as Moses took the children out of the bondage of Egypt (see Rom. 7:1-4; Gal. 4:22-26).

In several places it is said of the works of the law that "the man that doeth them shall live in them." It is also said that "the just shall live by faith" (Heb. 2:4). This appears to be two ways of living, but James explains them when he says that faith without works is dead. And Paul explains them when he says, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love," and when he says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "Faith that worketh." Faith produces the works, and our faith lives in these works, and we living in our living, working faith.

To see that the works of the Old Testament were produced by faith, read the 11th chapter of Hebrews.

A. C. BENSON.

## THE TEXAS WONDER.

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The fact that Church preachers will short things to the will on where, would the que first ca answer. How It is more c ified m are we have t question self. A been of rect.

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**MORE PREACHERS NEEDED.**

The caption of this article states a fact that now exists in the Protestant Churches. There is a shortage of preachers of the gospel with all—fewer with Methodism than any—but a shortage with all. Why this state of things and what is the remedy? As to the first thought in this question I will only say there is a shortage elsewhere, otherwise this unfortunate lack would not exist. If the last clause in the question be properly answered the first can easily be inferred from such answer.

How may we obtain more laborers? It is a fact that the Church needs more consecrated and otherwise qualified men to preach the gospel. How are we to obtain them? I see several have taken in hand to answer this question, among them your own good self. And a number of answers have been offered, not one of which is correct.

The answer is not found in endowing Church schools and educating young men. This, however, is right and must not be neglected. The Church that fails here is destined to suffer. Let us endow and educate. This is not only for self-protection, but the Church owes it to the world to qualify men and women by the way of scholastic training to meet the demands of the times. But you need not think that the Church is to be supplied with an efficient and sufficient ministry just because you have a rich college. The college may do all that she should, as a Christian institution, with the one thing needful excepted, and you will still lack preachers.

Someone has said it is because the Church does not pay a sufficient competency for the ministry to attract competent men to the sacred calling. I tell you now, once for all, if it is for a big salary a man is going to offer himself to this sacred cause, the fewer of his class of preachers we have the better. There is no better evidence that a man has not been called to this holy work than to hear him say it does not pay him in dollars and cents. I scout him from these holy ranks. He does well to stay out. That the Church should give her ministry an adequate support I most heartily believe. That she has nearly or quite always done this for the man who in all respects does his duty, I also believe. I know it is sometimes very close picking where the preacher has to graze, but if he be true God has never yet failed to raise up the man or woman to come to his rescue in the nick of time. The question for the preacher to settle is that of doing his duty as a preacher and pastor. He has always and will always be cared for.

Now, if your young men from any source—cotton patch, university, or what not—are looking for a fat, easy job, tell them to pass on when they come to consider a call to the ministry. They will do our cause harm. When you want to exhort the Church to pay more and give better support to the preacher, please do not offer as a reason the idea that it will attract educated young men to the pulpit. The man that is to be worth anything to the cause and the man whom God will call, is he who gives up all and follows after Christ. Like his Lord, he will empty himself and take up his cross. Poverty may be a part of the cross.

It has, likewise, been suggested that the preachers and good laymen do not "labor" with the young men about this matter enough. If that means that the preachers and good laymen are to strive to induce men by arguments and persuasions to enter the ministry, I say well done on the part of the preacher and good laymen. Of course, if a man, feeling that he ought to preach and yet not clear in his mind, and wishing counsel, should approach a Christian friend about the matter, it is well to "labor" with him. But the course for the preacher and the good laymen to follow is to let God do the "laboring" with his own, in order to secure preachers for the pulpits of the land, as well as the mission fields. If a man meddles here he will make a muddle. It is the man-called preacher and the salary hunter who make the ecclesiastical hyster and politician. We do not need him. He doeth harm.

There being a paucity of preachers, it being neither right nor possible for men to manufacture them, the question now is, is there a legitimate way whereby their numbers may be increased? Yes. Only one way, so far as we poor mortals are concerned. That is given by our Lord: "Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest." This is the way—the only way—for our Lord's followers to attempt to fill a depleted corps of preachers. "Pray ye, therefore." From the beginning this was the order. The early Church spent ten days in prayer ere the descent of the Holy Spirit came upon them. The apostles had deacons selected to attend to temporal affairs that they might give themselves to "prayer and preaching the word." Before missionaries were sent forth, they prayed. Much prayer

is a sign of a quickened Church. It also intensifies this life. Out of a Church filled with spiritual life comes forth ministers of the word. Let the Church pray. Let revival fires burn and the Lord will gather a harvest of laborers. The call must be: "To your knees, oh, Israel!" Let the people of God become burdened with the needs of the Church and cry to the Lord of the harvest. He will find laborers. Doubtless many of them will be prepared for the work and it will not be necessary to send them off to school to educate them. No doubt, with others it will be as Bishop Haygood used to say, "A call to preach is a call to get ready," and they must go to our schools and make readiness. In any case, if the Church will pray, be earnest, have faith in the Head of the Church and meet the conditions, it will not be long ere this dearth of preachers will cease.

J. R. Mott tells us of the need of the China Inland Mission. Two hundred of them gathered for an eight-day conference. They prayed that 100 new men might be added to their number within the next twelve months. Before the conference closed they showed their faith in the coming answer by holding a praise service in honor of the answer. In a short time 600 applied to be sent out. The 100 were selected. When the money was needed to care for them, they called on the Head of the Church and the extra \$50,000 needed for it was forthcoming.

If we, the followers of Jesus, will cease to play at the matter, cease to temporize, and have faith in him and lift our voices in earnest prayer, all wants will be supplied. I do not mean by what I say that I think the Church is backslidden. I do not. I believe the Church was never more alive. There are signs of power, life, activity, everywhere. The forward move in missions, the Student Volunteer move and a thousand signs indicate life. But as sure as I have written these words, so sure is it that the only correct way to have our ministerial ranks filled is prayer. Let all the work of the Church go along with it. I disparage nothing legitimate. But let us look to God through prayer for the needed help. "Brethren, let us pray." A. S. WHITEHURST.

**THE EXTENSION LIBRARY.**

Some two years ago our Board of Education authorized the Director of the Correspondence School of our Church to establish an Extension Library, consisting of books on Theological and religious subjects for the use of our preachers and Christian workers. The amount of labor necessary to inaugurate such a movement occasioned some delay, but the arrangements have at last been completed. For about two months the library has been open. The responses and words of appreciation we are receiving are indeed, very encouraging. It is our hope to make of the Extension Library a very serviceable factor in the Church.

At present we have about six hundred volumes on our shelves; to these others are continually being added. In the selection of these books we have had the assistance of some of the ablest men in our Church. It is our aim to make of the Extension Library a complete religious library, and thus place within the reach of every minister and layman in the South the very best religious literature. Within the next few months we hope to place another large order with the publishers, possibly doubling the number of books we now have.

The cost has been made as low as possible. The membership fee is only one dollar a year. We place no limit whatever upon the number of books one may draw during the year; however, our rules forbid a member drawing more than one book at a time, except in special cases. If anyone had the time for reading he could very easily have the use of fifty books for one dollar, plus the postage on each book. By comparing this cost with the cost of purchasing the books outright, we can very readily see the advantage of the plan from a financial standpoint.

Certainly every member of the library would read at least one book per month. We select below ten representative books: "Theology of the Old Testament," Davidson; "Theology of the New Testament," Stevens; "Life of Phillips Brooks," Allen (3 volumes); "Down on Water Street," Hadley; "Rational Living," King; "Education in Religion and Morals," Coe; "Wesley and His Century," Fitchett; Sandy's "Romans."

If these books were purchased outright from the publishers they would cost \$21.35; they may be drawn from the Extension Library for \$4.24, the one dollar membership fee plus the postage on each book, or less than one-fifth their selling price. The cost of books need no longer hinder any preacher in Southern Methodism from storing his mind with the best that has been thought and said on religious subjects.

The purpose of the library in the service of the Church is three-fold. In the first place, we are endeavoring to furnish costly books to those who

may not be in position to secure them otherwise. A minister must of all men keep abreast with the times. But many of our hardest working preachers are so poorly paid that most of the newly-written books are practically out of their reach. Such men may obtain the use of these books through the Extension Library for about one-fifth their selling price.

Then there are books which every preacher should read, but which would be of no special value to his library, and the cost of which would not justify his purchasing the volume for a single reading—biographies, histories, sermons, fiction. There are very few of our preachers who would care to pay eight dollars for Allen's "Life of Phillips Brooks;" that amount would purchase books of more value to his library. Yet Allen's "Life of Phillips Brooks" is a most helpful and inspiring work, and should be read by every preacher. We are endeavoring to furnish our ministry with this class of literature.

In the third place, we desire to aid our ministers in selecting books for their own libraries. We oftentimes purchase books without knowing what they are, and afterwards find that they serve only to make our libraries more bulky. The library catalogue is designed as a kind of guide in the selection of books. The members of the library can examine a volume before they order it from the publishers. The other day a brother who had drawn two books from the library wrote us, saying that he had purchased both of them, and added: "One value of your library is to aid us to purchase books judiciously. It is a great thing to be able to read before buying." We feel that we can be of service in one of these three ways to every minister and layman in the Church.

If you wish to join the library, send the \$1 membership fee to Prof. J. L. Cunningham, Director Correspondence School, Nashville, Tenn. We shall be glad to send full information to any who may desire it.

**CHRISTIAN SERVICE A DUTY.**

Jerome Bates said: "There are times in every man's life when he is compelled to choose between two courses of conduct. On one side he sees selfish inclination, on the other he hears the words 'You ought to obey God.' This word 'ought' to Peter and John meant the law of conscience, the law of duty, the law of right. These three were greater than the law of the Jewish Sanhedrim."

Hence we infer that the law of duty is the voice of God and none should close his ears to its admonition.

Once followed duty becomes pleasure, and easy then is it to remember that duty is before all else in the world; that it is the "voice of God not to be silenced."

There are motives we might consider for service, and after a careful consideration I assert that we should have at all times a fixed and definite purpose to serve God as a duty, regardless of any passing impulse. This feeling and knowledge expressed by the word "ought" is designed of God to be the great regulator of every Christian life.

As one writer has said, "It is easy enough to obey God when the soul is full of warm, strong feeling, when the tide of love is high; but these seasons are short and irregular, and when it is ebb tide in the soul there must be some great fixed principle to govern life, and this principle must be the voice of duty, which is the voice of God." Bring yourselves to the standard and life will cease to be fitful and uncertain. As the sentiment of duty is constant, so your action will be constant.

We will receive divine help to do our duty. The psalmist said: "The Lord is my refuge and strength—ar ever present help in time of trouble."

How many times we find ourselves in need of this great "refuge!" Our spirits are tossed and torn by some great conflict, then we cry out in our extremity, "Lord, give us strength to do the right," and he answers, "My grace is sufficient for thee."

Then when the soul is bowed down by grief or shame, and human hands and human hearts can do no more, we hear again the voice of the psalmist, "Yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

The spirit of service is greatly strengthened by a full understanding of our duty. Duty: our dues to God,

to man and to ourselves, that which we owe and are under solemn obligation to perform.

The idea of duty within us comes from our ideas of right, and our ideas of right come from our education. Everything is right that is in accordance with the will of God. Therefore we should use all diligence to learn his will.

As we were first created for the glory of God and were redeemed that he might purify unto himself a peculiar people zealous of good works, should we not, therefore, my dear sisters, give to our Lord the first fruits of our service? When we hear and read of the beautiful, consecrated life of the missionary or the deaconess, and learn how each day is full of deeds of love and sacrifice, we are apt to feel that what we do is nothing. But God hath need of the small things. We will surely find use for our talents, though, perchance, we possess but one, if we put our lives in his hands to use as he needs.

In our own homes, in our own town, we find need of deeds of kindness and of words of love.

Let us then do our best and remember "we walk by faith, and not by sight," and for a well-spent life there is the reward of an approving conscience and the eternal life in the "mansions of glory."

So let us continue all through the various changes of life to do our duty—gladly if we can; if not gladly, then because we ought.

MRS. C. W. TAYLOR.

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Write H. W. FINLAYSON, No. 1323-55th St., Brooklyn, N. Y. You will hear something to your interest.

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# The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

## SCARRITT BIBLE AND TRAINING SCHOOL.

Kansas City, Mo., for Missionaries and Other Christian Workers.

The best assets of an institution are its students, and we are glad for the Church to know the personnel of the study body of the Scarritt Bible and Training School, and the practical advantages secured by training.

### Enrollment.

There were sixty-three enrolled this year, four non-resident and fifty-nine resident pupils. The students were Christian women over eighteen years of age, seeking training for the following purposes: Self-improvement, eight; home missions (including deaconesses), twenty-eight; foreign missions, twenty-five; missionary nurse, one; Bible teacher, one.

### Church and Home.

The institution is open to Christian women of all evangelical Churches and five denominations were represented in the school. Methodist Episcopal Church, South, fifty-four; Methodist Episcopal Church, four; Presbyterian, three; Christian, one; Baptist, one.

They represented nineteen States: Alabama, Arkansas, District of Columbia, Florida, Kansas, Louisiana, New York, Oregon and Virginia, one each; California, Illinois, Kentucky, North Carolina, South Carolina, Tennessee and Brazil (S. A.), two each; Georgia, eight; Mississippi, nine; Missouri, thirteen; Texas, twelve.

### Practical Work.

Fifteen Church districts in Kansas City have been supplied with workers during the year.

### Pastors' Assistants.

Students visited under the direction of pastors and card catalogue records have been kept. Special visitation in the Italian colony has been done regularly. Neighborhood prayer-meetings have been organized and conducted in tenement houses and flats in which souls were reclaimed or converted. The sick and dying have been visited, mourners have been comforted, strangers have been won back to the Church from which they had drifted because of the temptations and allurements of a great city, and absentees from Church and Sunday-school have been systematically visited. Home departments have been organized and Sunday-schools increased in enrollment through patient, persistent effort.

### Institutional Work.

An ideal Institutional Church, the first erected solely for the purpose in Southern Methodism, is in Kansas City, and the theories taught in the class room in the Training School are worked out in the many agencies of that beautiful Church, so complete in its appointments. Students have taught in the model Sewing School and the Italian Sunday-school. They have conducted boys' clubs and girls' clubs, have organized and taught Philathea and Baraca classes and have had a part in the multifarious plans for the physical, mental and spiritual development of the people.

### Other Work.

An evening Bible class auxiliary to the gymnasium classes has been conducted at the Young Women's Christian Association rooms.

Another Bible class for women has been held in Kansas City, Kas. Evangelistic work has been conducted in the East Bottoms, resulting in many conversions. Noon services on Saturdays have been held in a factory employing 500 women. Regular services have been held in the Detention House under the Juvenile Court. The Sunday-school lesson has been taught weekly to one hundred children in the Protestant Orphans' Home. Mission study classes on India, composed of men and women, have been taught successfully.

The missionary meetings, Epworth League and Young People's Societies have been stimulated by the zeal and personal power of the students.

Students in special courses are received throughout the year for a short or long course.

It was our pleasure to spend five delightful days at the school during commencement exercises and shared all the beauties, mysteries and honors of the occasion.

The senior class numbered twenty-one, and every member has heard and answered the call of God to definite service and will enter the service of the Woman's Board of Foreign Missions and the Woman's Board of Home Missions, M. E. Church, South, splendidly equipped for their life's work.

Already we have had reports of many new students for the fall opening. Let us stir up the mind of the Church on this matter of a comprehensive, living study of the English Bible and practical methods of work for our young women.

The fall term begins Thursday, August 29, 1907.

Applicants' blanks, a leaflet describing the course of instruction and other literature concerning the school, will be sent on application.

MRS. W. F. BARNUM, Vice-President Western Division Woman's Board of Foreign Missions, Fort Worth, Texas.

### ATTENTION!

Delegates to the annual district meeting of the Woman's Home and Foreign Missionary Societies, Fort Worth District, August 27, 28, are requested to wear the conference colors on leaving home as a means of identification.

It is further requested that in the event they should not meet a member of the Reception Committee, they take the Evans Avenue car going east and go to Missouri Avenue Church. By order of Reception Committee.

The editor of this department very much appreciates the kind invitation extended her by the District Secretary, Mrs. M. L. Woods, to attend the union district meeting of Fort Worth District, and would be glad to accept, if circumstances permitted.

A communication has been received from Mrs. Joseph B. Dodson, of Snyder, telling of the union district meeting of the W. F. M. Society and the W. H. M. Society of Colorado District, held in that place. We gave our readers in a recent issue an article from Mrs. Nat G. Rollins, of Aspermont, which was an interesting account of same meeting, and, coming to hand first, had precedence in publication. We will be glad to hear from the work of the two organizations again in future from this flourishing district.—Editor Woman's Department.

## METHODIST DORMITORY, DENTON, TEX.

By Dr. F. B. Carroll.

The contractors are pushing forward our new building as rapidly as possible. The work has been somewhat delayed for want of brick, but the walls are now ready for the second floor, and we very much hope the building will be completed by the opening of the College of Industrial Arts October 15.

We, have had quite a number of applications for rooms in the new building, and the indications are that we shall be full.

We wish, of course, as much as possible to be of service to girls of our own Church who seek their education in the Industrial College. Last year, as I have said before, about one-third of the entire student body were from Methodist homes and members of our Church. We wish our pastors and our people to take note of the fact that the women of the Church in building this dormitory are meeting a great need, and are making special preparation to guard and guide the Christian life and character of our girls during their school life here. That there is imperative demand for this any one knows who is at all familiar with the exigencies of college life. Students are coming from all parts of the State; let our people then consider that we are here to serve and befriend them, and to make their welfare, in every respect, our special care.

It has not been at any time the purpose of those establishing the dormitory to make money and lay up treasure. Nor do we in any sense compete with our Church schools.

Some one has said why not put all this dormitory money in some chair in one of our Church colleges? The answer is for the very good reason the money is supremely needed here to take care of and help our own. They would continue to come, and come in increasing numbers, if we were not on the ground to look specially after their welfare. As wise master builders we would meet a condition. Our Church at Austin is meeting the same condition by the University Church. The purpose is the same, to care for the Church life and Christian life of our young people. It is a foregone conclusion that the Church will take hold more vigorously along this very line of work.

In the dormitory we are to do some special teaching of our own for those who intend to give themselves to Christian work, the deaconess work and mission work at home or abroad. The industrial and literary training in

the college with our special instruction in the dormitory will give them a far better start in their necessary preparation for noble Christian service.

### Money for the Building.

Just now we need all the money pledged us and much more to finish and equip the dormitory by Oct. 15. Friends, help us. We have stated our cause.

## W. H. M. SOCIETY OF FIRST CHURCH, DALLAS, TEX.

The good women of the Home Mission Society of which I write are doing a great and much needed work. Having come into this society recently, I have watched its workings with a great deal of interest. If the good results are gauged by dollars and cents, the work is portentous. But this has been accomplished by the "faithful few" found in every Church. Under the guidance of our efficient President, Mrs. J. G. Fry, a woman of great energy and executive ability, and the other officers, ever faithful to the work committed to their hands, have made possible the achievements accomplished.

For the month of August this band of home mission workers have paid to Wesley House \$29 to apply on current expenses and \$15 on the monthly allowance. The dues are paid regularly, and all obligations are met in full. Besides this society has recently pledged \$1000 to the Dormitory at Denton, \$50 of which has been paid on the first \$100.

But it is not so much money we need, not so much expenditure of activity on the part of the "faithful few," as interest, help, sympathy and intelligent co-operation on the part of all the women of the Church in this great downtown Church of this wicked city.

Should our women read our home mission literature, "Our Homes," "Under Our Flag," "Friendly Visiting of the Poor" and "The Burden of the City," their hearts would no doubt be strongly warmed and go out in earnest efforts to uplift the submerged nine-tenths, instead of exhausting all their energies on themselves. Education on this line of work is enthusiasm, advancement and devotion to the cause of home missions, and expansion to missions in the "regions beyond."

Christ said, "Let us go into the next city;" but by no means meant by this that we neglect the duty nearest to us. This, my sisters, is an appeal to you who are "at ease in Zion." The harvest fields are white, the cry of help is the tocsin of Methodism, and Methodism means salvation to the multitudes, if only the soldiers of the Cross put on the whole armor of the warfare and go forth to battle. Not an idle bivouac or resting on arms, but activity and a forward movement; a meeting of the enemy and—a victory!

The Passover was not a blank object lesson, but a type, a prefigurement, for all ages. Be ready to go forth and possess the land, to do and dare for liberty—liberty of body, mind and soul, the liberty whereby Christ hath made us free, and of which we are to share with those whose lives are more prescribed, whose spiritual sight has been more blurred by less opportunities than ours.

The opportunity is offered us, given by the General Conference, to do the work of this Home Mission Society. Nor will the work prove a burden. When once the consecration is made co-equal with the demand on us as Christians, the light will come, and joy and peace reflex upon our own lives.

Did you ever brighten another's life with a smile, a kind word or deed; and feel the intuitive gratitude that beamed into this one's countenance from the lightened heart within? Then and not till then could you catch a glimpse of the "Visions of Sir Launfel" and realize what Lowell meant when he penned—

"Who feeds the hungry beggar feeds three— Himself, the hungry beggar and— me."

"Come thou with us and we will do thee good." Home missions stand

"For the love which shines in deeds, For the life which this world needs, For the Church whose triumph speeds The prayer, 'Thy will be done.'"

"For the right against the wrong, For the weak against the strong, For the poor who've waited long For the brighter age to be."

"For the city of God is rearing, For the new earth now appearing, For the heaven above us clearing And the song of victory."

MRS. M. E. DOROUGH, Press Reporter.

## W. F. M. SOCIETY, BIG SPRINGS.

To quote our dear pastor: "The Woman's Foreign Missionary Society at Big Springs has kept up better,

everything considered, than any other organization of our Church here." We believe it has been largely due to the efforts of our President, Mrs. S. E. Thompson. She was chosen at our organization in 1903 and has been our leader until this summer.

She and her husband, our former Superintendent of Public Instruction, have removed to Cisco. Every one felt that Big Springs suffered a loss in their going.

Our monthly meetings at which she presided with so much gentle dignity were full of prayer and song and thought. Her very presence suggested the perfume of prayer and consecration.

The members present were made to feel that there was something else to be done besides paying dues. She gave each one an opportunity to take some part that brought her into personal touch with the other members and with Christ.

Her memory is precious to us. She was so faithful to inquire after those absent, and had ever ready a word of encouragement or a loving rebuke as the case needed. Always cheerful, always faithful, always willing to do the best she could!

We miss her sadly in every department of Church work as well as in the W. F. M. Society. May God bless her in her new field of work.

Pray for us that we may live up to the example she has set for us.

MRS. A. P. McDONALD.

(It is well to speak such words of appreciation as are found in the foregoing tribute of love to a faithful auxiliary officer, for we do often err in that we fail to speak such words of commendation to the living as will cheer and encourage them in their efforts. Let us more frequently "speak out" to our associates; not wait until it is too late for them to hear.—Editor Woman's Department.)

We give the following extract from a letter from Miss Mattie M. Ivey, one of the missionaries of our Woman's Board of Foreign Missions, who is located at Wonsan, Korea, written to a friend in Dallas. We know this little glimpse of life and labors there by one thus employed will be of interest to our members and readers:

"Our girls' school, the Lucy Cunningham, is the only real girls' boarding school on all the east coast of Korea. We have thirty precious girls, all living in three small rooms. A new building, which would be a credit to Southern Methodism, is a necessity, and we are hoping to receive appropriations from headquarters this board meeting to build it, so pray for this please. Then our boys' school, which I have charge of, is to have a new building soon, too, we trust, so pray for it, for we have outgrown our old quarters. So you see the work grows. The people, a broken-hearted nation, as Bishop Chandler calls them, are turning almost as a nation to Christ in a day, and they must be taught and instructed as new-born babes truly. You can not conceive of the density of their ignorance and superstition and of how the devil binds them, for this is the country where, of all countries in the world, he is worshiped.

"You can not know of the happiness and joy which come to me in dealing with the gentle, courteous Korean boys. They are full of life and fun, but have never known anything but reverence to superior and older persons, so are practically perfect in the school room. And such memories! I can recite entire chapters of the Bible without a mistake. The other day I asked the tiniest babies the names of the apostles, thinking perhaps they had been taught them, but soon discovered my mistake when one bright-eyed little fellow said, 'First Peter, second Peter and the Gospel of John.'

"Yes, indeed Miss Adrianson was one of my best friends at Scarritt, and I love her sincerely and rejoice with her in her work for dear old Texas. Tell her I do want another good long letter. I wrote her some time since, but have not heard; the letter may have been lost; they frequently are."

## W. H. M. SOCIETY, HILLSBORO.

As we have not had the pleasure of writing in some time, regarding our progress in home mission work, will endeavor to do so, trusting we will not trespass on your time and patience.

Our membership has not increased numerically. While we have had several new members added to our list, we have lost the same number by removals.

In the beginning of this fiscal year our President, who is now serving her eighth year, decided to arrange our work in such a manner as to give each member some specific line of work. To carry out the plan, she appointed committees for each department of our work, such as sick and benevolent, church and parsonage, financial, program, etc., in all nine different committees, requiring each chairman to report monthly what had been accomplished or the necessities of her department.

Another new feature was the intro-

duction of a special open meeting on each fourth Tuesday with an entertaining program of music, readings, etc., concluding with light refreshments and a social hour.

An invitation is extended to every member of our Church to attend these meetings, and each bring a friend. We hope to accomplish much good, both socially and materially, from these meetings, and are planning to have our Conference President, Mrs. Honeycutt, with us at our next meeting. These meetings are held at the church, though we have had some elegant meetings at our homes.

A Martha Washington tea at Mrs. Herman Eastland's last February, decorations in National colors and ladies in costume. A progressive dinner at parsonage that was a decided success every way. Also a reception to Mrs. Turner, our First Vice-President, who has been one of our most faithful members since her marriage into the Methodist Church. The parsonage was a bower of beauty and quite a crowd attended, notwithstanding our streets were almost impassable, evidencing the popularity of our retiring Vice-President.

Hoping for better things in the future, I am very respectfully,

PRESS REPORTER.

## W. H. M. SOCIETY, ROCKPORT.

Our little society has had so many struggles and has been so successful withal, that I must tell you about it, hoping it may encourage some other society.

Last fall, between the outgoing of one and incoming of the other pastor, these good women repainted all the inside of the parsonage that was not already newly papered, put an art square and couch in the parlor, new curtains in several rooms and new matting. They are still working on the parsonage, putting in needed things all the time. But the best of all is that at the beginning of the year they had fourteen members, only four connectional. Now the membership numbers twenty, and the entire society is connectional. They are taking an interest in tithing and are preparing a box for the Rescue Home.

We have a fine corps of officers, and no pastor ever had a more faithful society to back him.

We could not do the work without their aid, for we have a visiting committee that really visits and reports to pastor the ones who need his services. We are greatly indebted to this band of noble women. God bless them.

MRS. EDWARD W. MORTON, Corresponding Secretary.

One said to a minister of talent and education, who was settled in a retired and obscure parish: "If you were an ambitious man, you would not stay in such a place as this?" "I am an ambitious man," said the other. "I desire to secure the approbation of God. The salvation of souls is the work he is most interested in, and to the successful prosecution of which he has offered the largest rewards."—H. L. Hastings.

## PASTY FOOD

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves.

"Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition."

An Indiana man says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into a form of sugar, is very easily digested.

I have become very fond, indeed, of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and have none of the distressed feeling after my meals which I had formerly. Grape-Nuts food has done the work. "There's a Reason." Read "The Road to Wellville," in pkgs.

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"O Jesus Christ, my Master, I come to Thee today; I ask Thee to direct me In all I do and say.

"I want to keep my promise To be Thy servant true; I come to Thee for orders, Dear Lord, what shall I do?"

### NOTES FROM THE FIELD.

Continued from page 5.

shield in the light of prohibition war, addressed goodly assemblages all over our county and each address has resulted in an unparalleled prohibition fruitage; even some who appeared previously to be like the Rock of Gibraltar as to anti conception, have admitted the indisputable truth that the right of society to prevent the taking liquid poison into human stomach can not be questioned. The arguments adduced by the ordinary pro. against the contaminating use of malt and spirituous liquors can not be answered, even by those who steal the livery of science and clothe themselves in the cunning drapery of sophistry and become the hired pleaders of passion and vice. If the only difficulty confronting us was to protect the old toper, it would soon be adjusted, for he would soon die out of the deplorable condition, but the new toper is the most vital consideration, the most dominant question of the human mind, for every fireside will be searched to find material out of which to form the new, and as a logical following our boys will constitute this material, and no parent can look one honestly in the face and say, "I am willing to undergo this possibility." Formation of good, strong and respectable character is far better at any time than reformation, and I feel quite sure it is much the easier task, hence as long as we pray, "Lead us not into temptation, but deliver us from evil," it is certainly not only the duty of the Christian but parental duty and the duty of every citizen who wishes to make the possibilities of evil less and that of good greater, to legislate and educate, as far as it is possible for man to do, avil out of existence. All of the sacred writers admonished man to protect man against that which defiles the temple, and he who does not understand the purport and import of these admonitions, to say the least of it, looks through the glass but darkly. It is generally conceded by those who are placed in positions to know, that the prohibition and anti controversy will terminate in a greater victory than Milam County has ever had, as to cutting off the heads of the hydra-headed monster that has so long played the role of "mighty" in the service of his Satanic Majesty. And if knee work is done earnestly and incessantly, Caesar's historic phraseology will be the unquestionable ultimatum.—W. F. Grant.

### Quail.

Just closed a gracious meeting last night at Prairie View school house, for Lake Creek Church. The meeting ran just seven days. We had no ministerial help except Bro. C. B. Ingram, who conducted two services and rendered valuable help otherwise. But the people worked and prayed and the Lord gave us the victory. Visible results: 38 conversions and 26 have already given their names for Church membership. Many of the hardest sinners of the community were converted. We had old-time Holy Ghost convictions, conversions and shouting. Twelve heads of families were happily converted. At the close of the last service we raised a subscription of \$750 toward building a new church. Among the other tokens of good will and affection the good people presented the pastor and wife with a free gift of \$50, and we in return resolved under God to give them the very best service we are capable of rendering. May God bless them abundantly. Our Father graciously blessed us and we all give Him our hearts and lives for a better and fuller service.—S. L. Culwell, Aug. 16.

### Cloudchief, Okla.

Oklahoma is still on rising ground, plenty of hog and hominy; a fair corn crop, cotton excellent and as the Lord tempers the wind to the shorn lamb we are expecting a late fall, which is the only showing for a full cotton crop, owing to the late planting. Health of the people reasonably good. We are now in our third meeting. We held fifteen days at Sappington's Chapel with the eminent R. P. Witt, of Mountain View, to preach for us five days. He was all that could be asked for. Rev. M. L. Roberts, of Cordell, preached for us one time. Some said, after they saw him, that he could not preach like his father, but when they heard him they all said he was a chip off the old block. The P. C. was then the evangelist to the close, and God blessed us. We had 22 conversions and 14 joined the Church. We had just completed our new church and organized a Methodist Sunday-school, which seemed to be a great terror to some of our so-called friends. They said we had ruined the community, we said amen, and that we hoped to ruin every community on the Cloudchief Circuit if Methodist Sunday-schools could do the work. We went from here to Bethel, where we worship in a school house, and labored hard for eight days. Only a few reclamations, no conversions; six joined the church; 2 by certificate; 4 by vows. We are now at Cloudchief, with good pros-

pects for a good meeting; 15 gave their hands last night for prayer. We believe the most of them would have knelt in the altar if we had had room for them. We are all alone and no help in sight. Pray for us. Two more meetings yet to hold, which will keep us busy through September. 80 per cent of collections in hand. 75 per cent of salary paid. We serve a good people. They don't wait for the Quarterly Conference to pay the preacher, but just give him money any and all the time. We have to date received 42 members; have dismissed 16; built one new church and Cloudchief Circuit must have three more Churches. We can never succeed as Methodists with all this conglomeration of unionism (nothing ism). We must build houses for ourselves. Our heart still runs back to old Texas, and we are always glad to come back to the dear old State, though there is no better country nor a broader field for usefulness in God's vineyard. Again we ask you to pray for us.—J. M. Holt.

### Caro Station.

Is industry among the aristocracy an evolution of our latter day? This disposition will be discovered in Caro, which thereby will live. Through the day 'tis a bee-hive, so busy until evening song, when the real nature of the people finds expression in congenial recreation and quiet repose. We sometimes wonder how we came to be favored with such estimable people as our pastor and his wife, Rev. and Mrs. C. N. Morton. Then we decide that to a generous, high-minded, intellectual people is sent capable leadership. Bro. Morton's sowing is that sure that it can bear only good fruit. We believe he takes care to weigh every seed. He comes before us twice each Sunday and on Wednesday evening with a message, which, delivered in that quiet, restful way of his, takes hold surely on those who hear. Already there is a steady and substantial growth in spirituality, and such example and precept is being felt beyond the bounds of the Church. On Sunday Mr. W. T. Whiteman lays aside business and superintends a growing and enthusiastic Sunday-school, with a corps of faithful teachers as helpers. The Juvenile Missionary Society organized by our pastor's wife and under her direction is a joy. A Foreign Missionary Society is on eve of organization, mainly due to this good woman having the cause at heart. The assessments are well up, and though taxed rather heavily for a young Church, there is indication of all being met in full. Come to Caro and wonder. Where is the "Aladdin lamp" that causes electric lights to glow and city comforts to exist under the pines? It is no doubt due to industry and faith in God.—An Observer, August 20.

### THE VALUE OF RIGHT LIVING.

The writer has for a number of years studied the question of right living from the standpoint of a layman. Ministers, Christ's messengers, have their time taken up with the study of homiletics. Or they are mixing and mingling with the various members of their flock in the capacity of shepherd. Usually a Church member only has his life pictured to him by the pastor and that from the pulpit. The member usually puts on an entirely different demeanor when the preacher is near him. The preacher has not as good chance to study his members from a social and business side as has another layman.

If the writer may get the interest of the editor and through the columns of his great paper, the Texas Christian Advocate, get to the eyes of its many readers, he will discuss some of the mistakes indulged in by Church members, hoping thereby to help correct the same.

Permit it to be said that the writer does not wish to be classed as a pessimist, but the evils of which he desires to speak, under the social conditions now obtaining in our country, are growing worse. Unless they are checked they are calculated to become the bane of society and progenitor of untold evil.

### 1. Idle Talk About Ministers.

It is no uncommon thing in this day of Christian enlightenment to hear men, or women, as for that, speaking in a manner that tends to reflect no credit either on the speaker or the one spoken of. And the one spoken of is often a minister of the gospel. That a member of the Church will talk evil of the minister is a sad reflection upon the integrity of the one so engaged. Trying to leave the impression that he, the preacher, is in the soul-saving business for the sake of the few paltry dollars he gets out of it. Making bold but craven assertions to the effect that his salary is greater than the labor expended. That anyone could do as good preaching. This Church member usually holds some bygone pastor up as his hero and is vociferous in his

praises of the good old days. Often, if one will take the pains to investigate, he will learn to his surprise that said derider was no worse in the days gone by than now. Some one has classed such a member, and wisely so, with that large number of "usters." Or he may be put down with that still larger number of "never-to-be's." It is absolutely repulsive to the ear, and anything but inspiring to the soul of a genuinely true Christian to be in the company of such people. Yet we have them. With the birth of Christ a new era dawned. Then began a new religion of peace on earth and good will towards men, whose gentle influence has gradually spread until today millions of people are basking in the sunlight of its glory. The ministers have given, are giving, and will continue to give their time and labor, their lives for the diffusion of this light. They may make mistakes—who does not? They are human. God bless them; with all their humanity we love them still. Let us be loyal to our clergymen. Let us not speak evil of our ministers.

### 2. Gossip.

One who pretends to be a follower of the meek and lowly Nazarene should never take part in gossip. The tongue, like all other organs of the body, is under the direct control of the will. It can, therefore, be governed if the owner thereof desires it governed. Gossip is injurious—injurious to the one engaged from the fact that it begets within him a habit of low and vulgar speech. It encourages cowardice. Being clandestine in its character, it degrades the mind and dwarfs the soul. It is highly injurious to the one about whom the gossip is made, because it is disposed, as is too often intended, to filch his good name and character. The gossip does not long remain such. As a natural consequence he grows to be a falsifier. A falsehood is the creation of gossip, for one starts out a gossip and gets to be a falsifier. Let the one about whom the gossip is going appear on the scene and at once the conversation will change. It is, therefore cowardly. It has the brand and marks of evil on it. Let Church members leave it off.

"There is so little of good in most of us, And so much of bad in all of us, That it scarcely behooves any of us To talk about the rest of us."

### 3. Using Slang and By-words.

This is a habit growing very much more prevalent among our Church members. There is no slang phrase in existence that is as expressive as some pure Anglo-Saxon word. A great many people, being able to get the slang without effort, are willing to use it rather than consult a lexicon at all. Slang is never permissible, according to our best writers. The use of slang may not be sinful, if not it is paving the way for sinfulness and should, therefore, be avoided. Cleanliness is next to godliness for no other reason than that cleanliness conveys through the avenues a sensation to the brain that is pure. Psychologically, the brain paths are made by the time one reaches the age of twenty-five. Vulgarisms, barbarisms and slang kept constantly before the mind prior to that time, snape a mind that is incapable of finding pure diction by which to express thought. Everyone is the architect of his own destiny, but it is almost impossible to build a destiny incompatible with the environments of our early days, and it is wholly impossible that such will be done. Aesthetically, the mind becomes clearer, the thoughts purer and our deeds nobler according to the chain of thoughts entertained; or, as later psychologists tell us, according to the brain paths formed in our mind. Czolgosz could never have pulled the trigger that made the fatal shot for President McKinley without years of training and thinking of an ignoble character. The impression is received, the judgment is formed and action follows. The action follows thought. Life is a series of actions. Therefore the character of one's life depends, not in a measure, but entirely upon the character of his thoughts. Pure thoughts clothed in the best diction and followed by noble deeds can not emanate from a mind whose brain cells are formed from impure thoughts. Then it behooves us for the sake of our own moral well being and the destiny of those younger than ourselves, to leave off slang.

What shall we say of by-words? Gee, gee-whiz, lordy, gosh, Jerusalem, et cetera, ad nauseam! Even young ladies are sometimes guilty of such sayings. But a young lady, old lady, or a little girl has the same privilege that a person of the masculine gender does as to speech. It is not a matter of gender. God is no respecter of persons. These ugly expressions are wrong. They sear the conscience so that by and by worse words are said, and before we know it we become a reprobate on account of our language. Let us quit it.

G. T. BLUDWORTH.

Italy, Texas.

### OTHERWISE.

In the Christian Advocate of August 1 Bro. Urquhart says some wise things about representation in the General Conference. Pity that he spoilt it by saying some that were "otherwise."

His characterization of the brother who voted for "restatement" could be repaid with interest. But where the good? I submit that one who will give utterance to the following unbrotherly attack on a brother whose character and usefulness should make him immune from blows "below the belt" is not the man to lecture his brethren. Certainly not the one to hector them. Here are the objectionable words: "The time would fall to speak of him who, impelled by the spirit of self-sacrifice, was offered up to the episcopacy on the altar of a personal appearance and address upon the floor of the conference, notwithstanding another must needs absent himself in order that he, an alternate, might find right to the floor of the conference. (The sacrifice was complete.)"

Pity that "the time" did not "fall" him in reality, and not simply as a rhetorical figure.

Surely those words escaped the sharp eye of the editor.

J. R. BINGHAM.

Carrollton, Miss.

### MARRIED.

Langford-Cowen. Hughes-Cowen.—At the residence of the brides' mother, in Haskell County, Texas, August 14, 1907, Mr. H. C. Langford and Miss Maud Cowen, and Mr. Iver Hughes and Miss Pinkie Cowen, Rev. J. H. Chambliss officiating.

Johnson-Ingram.—On August 11, 1907, at the home of the bride's parents, Mr. J. O. Johnson and Miss M. E. Ingram, all of Parker County, Texas, Rev. J. M. McCarter officiating.

Babbitt-Angell.—At the home of the bride's parents, Dr. and Mrs. E. P. Angell, of Corrigan, Texas, August 31, 1907, at 1 o'clock p. m., Mr. E. L. Babbitt, of Fostoria, Texas, and Miss Nena C. Angell, of Corrigan, Texas, Rev. Pierce S. Wilson officiating.

Johnson-Cobb.—At the home of the groom's parents, Mr. and Mrs. Johnson, of Doucette, Texas, at 6:30 o'clock p. m., July 3, 1907, Mr. Harry Johnson and Miss Susie Cobb, Doucette, Texas, Rev. Pierce S. Wilson officiating.

Weatherly-Berry.—At the home of officiating minister, Goldthwaite, Mills County, Texas, August 17, 1907, Mr. Omar Weatherly and Miss Kate Berry, Rev. G. W. Templin officiating.

Hightower-Heron.—At parsonage August 9, 1907, Pattonville, Texas, Mr. O. L. Hightower and Miss Mary Heron, of Shady Grove neighborhood, Texas, Rev. J. H. Moreland officiating.

### Beeville District—Fourth Round.

Beeville, August 24, 25. Gollad, August 31, Sept. 1. Karnes City, Sept. 7, 8. Kenedy, at Couch, Sept. 14, 15. Runge, Sept. 15, 16. Alice, Sept. 21, 22. San Diego, Sept. 22, 23. Mathis, at Skidmore, Sept. 28, 29. Rockport and A. P., A. P., Oct. 5, 6. Pleasanton, Oct. 12, 13. Floresville, Oct. 13, 14. Corpus Christi, Oct. 19, 20. Kingsville, Oct. 20, 21. Oakville, Lebanon, Oct. 26, 27. F. B. BUCHANAN, P. E.

### McKinney District—Fourth Round.

McKinney Sta., Sept. 1, 2. Farmersville Sta., Sept. 7, 8. Pilot Point Sta., Sept. 14, 15. Plano Sta., Sept. 21, 22. Anna Mis., at Anna, Sept. 28, 29. Renner Cir., Richardson, Oct. 4, 5. Blue Ridge Cir., at B. R., Oct. 12, 13. Josephine Cir., Honaker's, Oct. 19, 20. Nevada Sta., Oct. 20, 21. Wylie Cir., at Sachse, Oct. 22. Weston Cir., at Weston, Oct. 26, 27. Celina and Rosalind, at C., Oct. 27, 28. Princeton Cir., Wilson's Ch., Oct. 30. Prosper Cir., at Prosper, Nov. 3, 4. Frisco Cir., at Frisco, Nov. 3, 4. Farmers Branch Cir., F. B., Nov. 9, 10. Allen Cir., at Allen, Nov. 16, 17. J. F. PIERCE, P. E.

### Colorado District—Fourth Round.

Claytonville, at Hermleigh, Aug. 31, Sept. 1. Roby, at Alvin, Sept. 7, 8. Roscoe and Loraine, at R., Sept. 12. Aspermont Sta., Sept. 14, 15. Aspermont Mis., Sept. 14, 15. Lamesa, at Lamesa, Sept. 21, 22. Seminole, at Seminole, Sept. 24, 25. Gail, at Durham, Sept. 28, 29. Westbrook, at Cuthbert, Sept. 29, 30. Snyder Station, Oct. 5, 6. Clairemont, at Clairemont, Oct. 8, 9. Snyder Mis., at Crenshaw, Oct. 12, 13. Dunn, at Dunn, Oct. 14. Stanton, Oct. 19, 20. Big Springs Sta., Oct. 26, 27. Big Springs Mis., Oct. 26, 27. Colorado Sta., Nov. 2, 3.

Let all officials be present with full reports. We must close out properly the great work begun in the district. J. T. GRISWOLD, P. E.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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GODLEY.—Mrs. A. J. Godley passed from her home in Snyder, Texas, to her home in heaven Friday, July 26, 1907, at 2:30 p. m., at the age of forty-five years, eight months and twenty-five days. The funeral service was conducted by the writer of this sketch, assisted by Rev. M. T. Haw, of the St. Louis Conference, Rev. D. G. Wells and Rev. W. W. Werner. Her brother, Hon. E. C. Dodson, brought her Bible to me, in which we found several beautiful texts marked, and on the fly leaves of which we found written by her own hand these lines: "It seemed to me a cowardly thing to die without a mighty struggle for life and health when I am my children's best friend. I will stay and help them fight the battles of life. Who knows that a mother's influence stops at death? If my Father should send a messenger from heaven and ask me if I would go on home or remain on earth awhile, I could only send the answer back to heaven: 'Father, thou must decide. I would not risk the choice.' But should he say 'come,' how gladly would I go to the place Jesus has prepared for me. If I should be taken away, do not think of me as dead, but as having been translated to different fields of labor. Heaven advances; earth recedes." Because of what she had written, I took for a text on this occasion John 14:2-3, for truly he has gone to prepare a place for his own. If it had not been so, or if we can not have gone to where he is, he would have told us. Sister Godley was converted at about the age of sixteen, was a devout Christian and member of the Methodist Episcopal Church, South. She lived the religion she professed, and took great interest in her Sunday-school class. She loved the Church and prayed for her pastor. In observing her life a Bible reader would be reminded of Martha and Mary. While she made no loud professions, she loved her Lord with such a fervent, intelligent love that her life was a mighty moral force and left its impress on the hearts and minds of those who knew her. Such a life was worth more than all the gold of Texas; in short, I like others, have often tried to describe the kind of life a Christian ought to live. I would now ask those who knew her to emulate her virtues—live as she lived. Her influence will never die. The memory of such a life is more beautiful than the many flowers that were laid on her grave by her Sunday-school class and others, or than the songs of the birds that sing above her sleeping dust. By her death Miss Ida, Hattie and Lawrence have lost a wise and loving mother. Dr. J. E., Hon. A. D. and Hon. E. S. Dodson and Mrs. L. Canton have lost a true and loving sister. Snyder has lost one of her noblest women and the Church one of her most faithful members. She is sorely missed by her pastor and wife. And yet we have not sung of the far-away home of the soul. Let us all sing on and go on till we meet again.

JOSEPH B. DODSON.

BROYLES.—The subject of this sketch, Jacob Newton Broyles, was born May 1, 1869, in Weston, Collin County, Texas, in a Christian home, both parents being devout Methodists. He was married to Mary Francis Broyles, of Nashville, Tenn., February 9, 1881. He was converted in the summer of 1892 and was licensed to preach the same year. He was ordained deacon by Bishop Granbery in Weatherford November 21, 1897, and was ordained elder in November, 1901.

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

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TAKE NO SUBSTITUTE.

by Bishop Wilson, in San Antonio. While he has never been a member of the conference, he has been a supply on a number of charges, and has done fine work. His first charge was Eldorado Circuit, Vernon District, Northwest Texas Conference, and he served this work three years. His second was Decker Mission, in the Abilene District, West Texas Conference, and he traveled here two years. From there he went to the Milburn Circuit three years, and then to Sherwood Circuit one year. From there he went to Junction and Menardville one year, and then to Pontotoc three years. In this place he secured a little home and left his family while he took charge of Warren Circuit, in the Beaumont District, Texas Conference. His fervor as a Christian man, his zeal as a preacher, his manliness, his genial manners, his loyalty to the Church and his fidelity in the discharge of every duty combined to make him a man of more than ordinary value in the ministry. I have never seen him excelled by men whose training for the work was of the same grade, and he was only robbed of fame and larger service by the lack of a liberal education. In his short stay in this district he acquired a wide influence, and his death was keenly felt by his new-found friends as well as by older ones. He was just beginning a protracted meeting in Call, Texas, when he was stricken with typhoid fever, and, after an illness of a month's duration, he passed away, July 11, at the home of John Haney, where he received all possible attention from Dr. Ogden and the family in whose home he was sick. The Masons, the Woodmen and the Church people, led by Brother Milton, united in the effort to provide for his comfort, and he lacked nothing. His death was as triumphant as his life, and the remembrances of his patience and joy even on the sick bed have left a profound impression in the community. His remains were taken to Pontotoc and a suitable funeral address was delivered by B. W. Marshall. He leaves a wife and six children, and joins three children who preceded him into the better world. His family walks in the light of the Christian faith and trusting in the promises of revelation, hope to meet him again.

V. A. GODBEY, P. E.

LLOYD.—Paul Adams Lloyd, son of Rev. and Mrs. W. F. Lloyd, was born in Columbus, Ga., June 29, 1888, and died at Kenna, N. M., April 12, 1907, aged eighteen years and nine months. While an infant Paul was dedicated to God in holy baptism by Rev. W. M. Hayes, and the ladies of St. Paul Church made him a life member of the Woman's Foreign Missionary Society. When Paul was about two years old his father was transferred to Fort Worth, Texas, where his early years were spent. Later he was stationed in Louisville, Ky., and in the schools of that city Paul received his chief education. He was converted and united with the Church when about eight years of age. When a little more than sixteen, having received a business education, he accepted a position with a lumber company at Vicksburg, Miss. For nearly two years he was a citizen of that State, living part of the time in Jackson and part in Gulfport. His health began to fail with what his physician assured him was malaria only. Getting no better, but growing rather worse, he reluctantly came home in November, 1906. Then the discovery was made that he was suffering from consumption. Everything possible was done. He himself made a brave fight, reading books and papers on the disease, and trying to live in the open air. In February, 1907, it was decided to send him to New Mexico, in the hope that the high and dry altitude would heal his lungs. At first he seemed to improve; then came a change, and on April 12 his spirit went home to God. In the great mercy of God an elder brother was permitted to be with him when the end came. For this we can never be thankful enough. Paul's sickness was a great blessing to him. It drew him nearer to God. He testified that he had no fear of death and that the way was clear. He won the hearts of all wherever he was, being not only a social favorite when in health, but impressing all with his tenderness and purity as the end came on. In the Eastern Cemetery at Louisville he awaits the angel and the morning.

W. F. LLOYD, Louisville, Ky.

McDANIEL.—C. A. McDaniel was born in Alabama, March 22, 1859; was converted and joined the M. E. Church, South, in 1882, and passed to his reward from his home three miles west from Quinlan, August 2, 1907. Bro. McDaniel was a lovable character, a kind husband, a devoted father, a good neighbor, and a friend to all. He took an active part in all that was for the upbuilding of the community in which he lived. He provided well for his family; was devoted to his pastor and the Church, having held responsible positions in the Church almost continually from his conversion, and was my Sunday-school

Superintendent at the time of death. His suffering was intense, but he bore it with patience, and with a faith that could not be shaken, saying: "I'm ready to go; my lamp is bright." 'Twas sad to see him go, but our loss is his gain. We know where to find him. To his devoted wife and children: Trust Him in whom he has trusted, and some sweet day we'll clasp his hand in the streets of the city, where we can give him everlasting praise, who loved us and gave himself for us.

J. M. SLAGLE, P. C.

RICKS.—Leah Lavinia, daughter of George and Loretta A. Ricks, was born in Wilson County, Texas, March 14, 1881; moved with her parents to Pleasanton, Atascosa County, Texas, in 1893. Although a child, she at once became the nucleus around which grew a large circle of adoring friends. She early developed into a commanding character and a successful leader of the young people. She lost no time, but gave diligent study to the development and culture of her natural elocutionary and musical talents, which, with her strong faith in the leadership of the Holy Ghost, made her an indispensable character in all our Church work. Many are the voices of praise and blessedness from the youth and the child for her wise counsel and helping hand. She was a model Sunday-school teacher; she taught not only the letter, but the spirit of the lesson text. The love of God's word and his goodness to her was a vital force in her life. She could not be content with her "light under a bushel." In her life, "the perfection of beauty, God shined." She was possessed with a high degree of womanly modesty and Christ-like humility, "in honor preferring others." That she was a wise virgin was evidenced in her methodical life; stated hours for reading her Bible and private prayer were as fixed habits in her life as were her daily meals. For nearly 3 years before her death she was closely confined to her home and the last two years her voice had so failed that she only spoke in a whisper, but did not cease to work and love; and when too feeble to kneel a footstool was placed by her bedside, on which she rested and as "was her custom," she read the Bible and communed with God in prayer. She possessed in a large measure the grace of liberality; but was indeed a Methodist of the old type. For loyalty to the doctrine and discipline of her Church she was monumental. Her Sunday-school class, now entering upon a useful life, with much of her mantle, followed closely her body to the church, and thence to the cemetery as Elisha followed Elijah, "desiring a greater portion of her spirit." Self abnegation was a prominent trait in her beautiful life. The only question of perfect resignation to her sufferings and privations from active work was, as she expressed it to her pastor, "I do not feel that I have done enough for my Lord, and I can not not feel that my privations are a sufficient sacrifice for his benefits to me." Indeed she "made herself ready for the marriage of the Lamb," and on June 14, 1907, she left her lovely Pleasanton home for her lovelier mansion prepared by her Lord. To father and mother, brothers and sisters: Leah's light has not "gone out," only the body; the shadow has disappeared, your loved one is in glory, "looking this way." Only keep the mists cleared away by faith and the beautiful light of her life will throw sunbeams of glory along your pathway shining "more and more unto the perfect day," and as she now so sweetly sings with heaven's choir, "I am safe on the shore, I am waiting for thee" join in the chorus, "Nearer, still nearer, I am coming to thee."

JNO. B. SMITH.

HARRIS.—Sarah J. Harris (nee Lamberth) was born August 24, 1838; married to J. T. Harris September 18, 1856. She joined the M. E. Church, South, in Randolph County, Ala., many years ago. She came to Texas with her husband December 10, 1869, and lived in Freestone County until God called her home, May 12, 1907. Four children preceded her to the golden shore and five others and husband to follow on. She was a member at Union Church when she died. Around the eternal throne of God today she is rejoicing and with outstretched hands beckoning her friends and loved ones to the better land. She sleeps in the Union Cemetery to await the coming of our Lord when he will come to make up his jewels.

W. P. ROLLINS, P. C. Personville, Texas.

ODOM.—D. C. Odom was born in Cowetta County, Georgia, October 4, 1849, and died at Minden, Texas, August 12, 1907. He was married to Miss Emma Moss, September 15, 1874. To this union three children were born, all of whom are still living. He joined the M. E. Church, South, when young, but drifted back into the ways of the world, leading a sinful course—his chief sin being that of drink. But

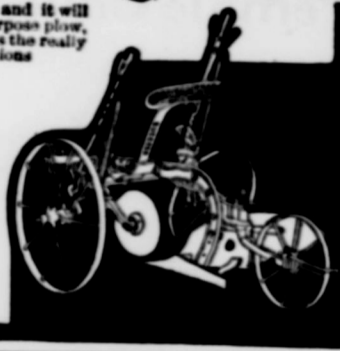
The Success Sulky Plow

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with no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel boxes, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches. Just the kind of plow you'd expect to get long, satisfactory service out of. Write for catalog and let us tell you more about it.

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WHITE SANITARIUM

CURES DRINK DRUG AND TOBACCO ADDICTION.

Forever and ever our treatment destroys all appetite for whiskey, all desire for drugs and all craving for tobacco, without pain and without danger. We make no charge if we fail to cure. Come and see us or send for literature.

WHITE SANITARIUM, DALLAS, TEXAS. Phone CH 142. 122 Tyler.

Quitman, Texas, Feb. 14, 1907. White Sanitarium: I can personally recommend your treatment for whiskey addiction as a grand success. I drank whiskey awful hard the last four years. Was sick for business and a nervous wreck, when my brother took me to your institute. There I received a permanent cure. I have no desire to drink now, and I feel better than I have felt in years. I thank you for your kind treatment. Success to you. Yours truly, KYLE WRIGHT, Druggist.

some ten or more years ago he consecrated his life to the services of his Lord and Master, since which time he has led a quiet and peaceable life. He was kind and gentle in his home, always making it pleasant for those around him. He was open-hearted and always ready to befriend those in need. Before his departure he called to his bedside the family and loved ones, giving each of them good and wholesome advice. Then he talked of Jesus and his love, saying death had no terrors for him. He died singing some of the grand old songs of Zion, and shouting the praises of God. Oh! that we all could leave such testimony behind.

B. C. ANDERSON.

LOVELESS.—Mrs. Burtie Loveless (nee Smith) was born in Burnsville, Mississippi, May 24, 1860, and departed this life August 2, 1907. She was married December 27, 1883; professed religion when sixteen years of age and joined the M. E. Church, South, and lived a faithful Christian until death. She was not afraid to die; only desired to live to raise her boys. She leaves a dear old father, two sisters and seven boys—the oldest 22 years and youngest 8. The oldest one is preparing himself for the ministry. May they all live so as to meet their dear mother in the sweet by-and-by. One sweet thought is that Sister Loveless has gone where there is no more suffering, trouble nor sorrow; that she has crossed the stormy sea of life and is watching and waiting to greet her loved ones. Life after all is short, but if we live right we soon will meet to part no more. May the Lord bless the old father, two sisters and her boys.

J. T. McKEOWN.

HOLMES.—Mrs. Willie Clyd Holmes, wife of E. W. Holmes, passed to her heavenly home July 26, 1907, at Ardmore, I. T. She was born April 14, 1877. She had been married to E. W. Holmes about thirteen years. Two bright boys came to bless that home, and to-day, with their father and a host of dear ones, mourn the departure of a good woman. She was converted and joined the Methodist Episcopal Church, South, when quite a young girl, and ever afterwards lived a consistent Christian. She was a bright and shining light to all about her. She was very much devoted to her husband and family. Forgetting her own interests, she went about trying to make others happy. In one great procession her neighbors followed her body to the train that was to bear it to Cooper, its last resting place. The writer conducted the funeral services at the home of her mother and father, and she was laid away in the Cooper Cemetery to await the final summons. O that the angels of mercy may ever encamp about that home so full of sorrow, and one day unite them in an unbroken family, where parting is no more!

T. M. KIRK.

MODRALL.—Mrs. Carrie Modrall (nee Johnson) was born in Mason County, May 9, 1880; married to B. A. Modrall December 6, 1898. Sister Modrall was converted and joined the Methodist Church under the ministry of Rev. W. H. Grooms some 13 years ago. She did not belong to the Church at the time of her death, but was a good woman when she departed this life, July 18, 1907. Rev. W. H. Grooms preached her funeral and loving friends laid her to rest in the Fort Chadbourne cemetery to await the resurrection morning.

W. T. JONES, P. C. Olga Circuit.

SCOGGINS.—Mary Ann Scoggins was born in Sumner County, Tennessee, April 13, 1823. She was converted and joined the Methodist Church when 12 years of age. She went to Missouri in 1849, and came to Oklahoma in October, 1906, and lived with her daughter, Mrs. E. L. Cox, and her granddaughter, Mrs. Emma Hawkins, till her death on July 21, last. She was married in 1841 to Clayton Richardson. Five children were the fruit of this union, two of whom are living at present. Afterward she was married to Preston Brown. This was in 1859. Her husband died in 1865. She married again; this time to Rev. John Scoggins, of Missouri, who died some years ago. Grandma Scoggins was indeed a mother in Israel. Lived to a good old age and was ripe for life everlasting. Grandma leaves two children, seventeen grandchildren, thirty-three great-grandchildren, and seven great-great-grandchildren.

T. W. R. BACHMAN, Erick, Okla.

ROSE.—Albert Lee Rose was born June 6, 1906, and died July 16, 1907. Little Albert Lee only lived long enough to entwine himself around the affections of father and mother and loved ones. The little fellow suffered untold agonies from pulling a cup of hot water over on him. He struggled for his life for two days, but had to succumb to the inevitable. He was a promising child, but it hath been said that death loves a shining mark. Budded and bloomed on earth for a moment, but transplanted in the paradise of God for eternity. Some are called in the morning and some in the evening to their eternal abiding place. We laid little Albert's lifeless form to rest in the cemetery at Blanco, Texas, until the angel of the resurrection shall proclaim time to an end. May our heavenly Father comfort the broken-hearted parents and loved ones and may the bereavement bring us all closer to the Lord. We bow in humble submission to the will of our heavenly Father.

A. L. McINTYRE, Blanco, Texas.

McLENDON.—Little Richard R. McLendon, infant son of W. E. and Mrs. I. A. McLendon, was born October 2, 1905, and died June 5, 1907. The Lord gave him and the Lord took him away to the home not made by hands—yes, to that beautiful home where the little darling has escaped the trials and disappointments and pollutions of this life. So, father and mother, you may expect him to be great and rich in Christ Jesus. We praise God for the fact that all who die in infancy are saved by the blood of Christ; consequently, we feel at peace as to their whereabouts. While they cannot come to us, we can go to them, and their little hands beckon us to come that way. Father and mother, weep not, though the little voice is hushed and the little footfalls are no more heard in the home. Be of good cheer, for you will see little Harry again, and remember God doeth all things for our good.

C. H. LEDGER, P. C.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Emerson.

BETTER THAN SPANKING.

Spanking does not cure children of bad writing. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 187, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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JESUS, THE PILOT.

There is a Pilot for life's sea. Who is safe for you and me; He commands the billows cease And the waters are at peace.

CHORUS.

Pilot me, oh, pilot me, Thou controller of the sea! For my bark is tempest-tossed, Lest thou help me, I'll be lost.

Hidden rocks may threaten my bark— He can see them in the dark— Guide me by the shoals that lie In my voyage to the sky. (Chorus.)

Pilot me, my Savior dear, Into waters calm and clear; Wind and waves are stilled by Thee As they were at Galilee. (Chorus.)

Jesus, pilot for life's sea, Thou art all the world to me. Thou wilt bring my boat to shore, Thee I'll worship and adore. (Chorus.)

DR. B. COGSHALL. Dallas, Texas.

THE PROSELYTER.

This is a species of barbarian against which Christ launched one of his thunderbolts, recorded in Matt. 23:15. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves."

I am ready to give my sympathy and lend a helping hand to any people who will go down where sin is doing its work and strive to save the folks from the clutches of the devil, but for the professional proselyter to come nosing around trying to create schisms in the Church in order to work his proselyting schemes is most abominable. I heard one of these schismatics once say in what he called a sermon, "I glory in schisms." He did glory in schisms, for by that means he made his proselytes.

But the great Apostle does not put schisms on the same side with the fruits of the Spirit, but over on the side of darkness. No matter what the pretense may be for proselyting, it is altogether out of place, and too mean and low and sneaking and bad for a Christian gentleman to engage in.

There is a very common species of proselyter abroad now claiming to have a patent right on holiness or sanctification. Now there is quite a difference between sanctification and exaltation. The primary meaning of sanctification is separation from sin, but exaltation means separation from the Church. The Methodist Church has never been a stickler for modes and theories. She puts no thumb-screws on anybody's conscience as to the theory of sanctification. As long as one is faithful to his vows, devoted to his God and loyal to his Church, he can have all the liberty he desires as to the theory of sanctification. Why a Methodist should want to leave a great and well equipped Church like ours, with her mission stations around the world and abundant resources for usefulness, hunting for a field of greater usefulness is hard to see. But I am sure that some good meaning people are proselyted by roving bands of come-outers and do not realize what they are doing until they find themselves outside the Church and then they feel ashamed to retrace their steps. This form of proselyter puts in his work by degrees, and unsuspecting persons are gradually slipped out of their communions into practically nothing. He will start in by making an appeal to all Christian people to make an advance in Christian living, then, if he can get a few people to take up the password, "I am wholly sanctified and kept under the blood," they will not see much peace until they give up the Church. I speak advisedly. I know whereof I affirm. This type of proselyter will go for miles and take up board with a family and spend days and days trying to pull them out of the Church.

If one of these little "cheap John" proselyters reads these lines, of course he will cry out, "Persecution! Fighting sanctification!" But sanctification and nosing around trying to proselyte are two different things. Besides, there are hundreds of thousands of godly, consecrated, noble men and women who are doing God's work and helping to save a world that lieth in sin who know nothing of the aforesaid password.

Somehow I never could see where one was better than other folks because he gets up and brags on himself two or three times a week. I do not see from the Bible that it is necessary for anyone to profess anything more than being born again in order to keep from sin. "He that is born of God doth not commit sin." Whatever views a Methodist may have about sanctification he should keep an eye on this cheap John proselyter who is everlastingly tramping around and nosing about trying to get people dissatisfied with their Church.

But this is not the only form of proselyter that is abroad in the land. I have known of ministers and members of Churches to engage in this kind of dirty work, but it is awful ugly, and mean, and sneaking, and disreputable. It is so much like stealing sheep that I would hardly turn my hand over for the difference. C. G. SHUTT.

WEST TEXAS CONFERENCE

San Marcos District—Third Round. San Marcos, Aug. 24, 25. D. K. PORTER, P. E.

San Angelo District—Fourth Round. Water Valley, at W. V., Sept. 5. Sterling City, at S. C., Sept. 6. Garden City, at G. C., Sept. 7, 8. Midland, Sept. 9. San Angelo Cir., Mereta, Sept. 14, 15. Sherwood, at Sherwood, Sept. 17. Ozona Sta., Sept. 18. Sonora, at Sonora, Sept. 19. Junction, at Junction, Sept. 21, 22. Menardville, Sreeter, Sept. 28, 29. Mason, at Mason, Oct. 1, 2. Fredonia, at Pontotoc, Oct. 5, 6. Brady Sta., Oct. 7. Brady Cir., at Crothers, Oct. 9, 10. Milburn, at Locker, Oct. 12, 13. Paint Rock, at P. R., Oct. 16. Miles Sta., Oct. 19, 20. San Angelo, Oct. 22. WILL T. RENFRO, P. E.

Austin District—Fourth Round. Liberty H. & Leander, at L., Aug. 24, 25. Elgin, Aug. 31, Sept. 1. Bastrop, Sept. 3, 4. Manor, Sept. 7, 8. McDade Cir., 3 p. m., Sept. 11. LaGrange, Sept. 14, 15. West Point, at W. P., 2 p. m., Sep. 18. Smithville, Sept. 21, 22. Bertram, at Briggs, Sept. 28, 29. Manchaca, at Carl, 2 p. m., Oct. 3. Webberville, at Haynies, Oct. 5, 6. Weimar, at Weimar, Oct. 12, 13. Columbus, Oct. 13, 14. Eagle Lake, at E. L., Oct. 15, 16. Tenth Street, 11 a. m., Oct. 20. First Street, 8 p. m., Oct. 20. Walnut, at Merriltown, 2 p. m., Oct. 23. University Church, 11 a. m., Oct. 27. South Austin, 8 p. m., Oct. 27. JOHN M. ALEXANDER, P. E.

Llano District—Fourth Round. Center City, Pleas't Grove, Aug. 24, 25. Lometa, at Lometa, August 25, 26. Lampasas, August 31, Sept. 1. Ogles, at Kempter, Sept. 2. Cherokee, Valley Spgs., Sept. 7, 8. San Saba, Sept. 14, 15. San Saba Cir., at China, Sept. 14, 15. Willow, at Walnut, Sept. 19. Johnson City, at J. C., Sept. 21, 22. Blanco, at Blanco, Sept. 22, 23. Kingsland, Sept. 28, 29. Marble Falls, Sept. 30. Burnet, Oct. 5, 6. Llano, Oct. 12, 13. Boerne, Oct. 16. Bandera, Oct. 18. Center Point, Oct. 19, 20. Kerrville, Oct. 20, 21. THEOPHILUS LEE, P. E.

NORTHWEST TEX. CONFERENCE

Corisana District—Third Round. Barry, at Cryer Creek, Aug. 24, 25. Alma, Tinkle, Aug. 25, 26. HORACE BISHOP, P. E.

Plainview District—Third Round. Emma, Aug. 24, 25. Lubbock, Aug. 31, Sept. 1. Gomez, Sept. 3. Tahoka, Sept. 7, 8. Matador, Sept. 14, 15. G. S. HARDY, P. E.

Gatesville District—Third Round. Evant, at Evant, Aug. 24, 25. Crawford, at Osage, Aug. 28. JAMES M. SHERMAN, P. E.

Abilene District—Third Round. Haskell Miss., at Sagerton, Aug. 24, 25. Lawn, August 28. Abilene, August 30. JNO. R. MORRIS, P. E.

Waxahachie District—Third Round. Bardwell, Collier's Chap., Aug. 24, 25. Red Oak at Chappell Hill, Aug. 30. Ovilla, Long Branch, Aug. 31, Sept. 1. JAS. CAMPBELL, P. E.

Dublin District—Third Round. Glen Rose, August 24, 25. Duffau, 11 a. m., August 28. J. G. PUTMAN, P. E.

Fort Worth District—Third Round. Joshua, Burlison, Aug. 24, 25. Mulkey Memorial, Sept. 1, 2. Glenwood, Sept. 1-3. Weatherford, S'pt. 8, 9. O. F. SENSABAUGH, P. E.

Waco District—Third Round. Bosqueville, August 24, 25. Morgan, August 28. Reisel, August 31-September 1. Penelope, September 7, 8. W. L. NELMS, P. E.

Dublin District—Fourth Round. Huckabay Cir., Sept. 21, 22. Stephenville Cir., Sept. 22, 23. Staphenville Sta., 8 p. m., Sept. 23. Harbin and Green's Creek, 11 a. m., Sept. 25. Bunyan and Lingleville, 11 a. m., Sept. 26. Iredell Cir., Sept. 28, 29. Gorman Cir., 8 p. m., Oct. 1. DeLeon Sta., 8 p. m., Oct. 2. DeLeon Cir., 11 a. m., Oct. 3. Eastland Cir., Oct. 5, 6. Carbon Cir., Oct. 6, 7. Desdemona Cir., 11 a. m., Oct. 8. Cisco Sta., 8 p. m., Oct. 9. Cisco Cir., 11 a. m., Oct. 10. Granbury Cir., Oct. 12, 13. Granbury Sta., October 13, 14. Proctor Cir., 11 a. m., Oct. 16. Bluffdale Cir., Oct. 19, 20. Carlton Cir., 11 a. m., Oct. 23. Daffau Cir., 11 a. m., Oct. 24. Glenrose Cir., Oct. 26, 27. Hico Sta., 8 p. m., Oct. 28. Dublin Sta., 8 p. m., Oct. 29. J. G. PUTMAN, P. E.

Vernon District—Fourth Round. Vernon Sta., Aug. 28. Tolbert, Doans, Aug. 31, Sept. 1. Munday, Sept. 7, 8. Knox City, K. C., Sept. 10. Vernon Miss., Wesley Ch. Sept. 14, 15. Chillicothe, C., Sept. 15, 16. Quanah Sta., Sept. 20. Quanah Miss., Kirkland, Sept. 21, 22. Estelline, Estelline, Sept. 22, 23. Quail, New Hope, Sept. 28, 29. Wellington Sta., Sept. 29, 30. Wellington Miss., Bean's, Oct. 1. Spring Creek, Olney, Oct. 5, 6. Goree, Hefner, Oct. 9. Vera, Vera, Oct. 12, 13. Paducah, Paducah, Oct. 19, 20. Crowell, Black's, Oct. 22. Seymour, Oct. 26, 27. Lively, Oct. 28. Childress, Nov. 2, 3. W. H. HOWARD, P. E.

Waxahachie District—Fourth Round. Ennis, Sept. 8. Waxahachie, Sept. 8, 9. Milford, at Hamlet, Sept. 14, 15. Italy, Sept. 15, 16. Bristol, at Bristol, Sept. 21, 22. Ferris, Sept. 22, 23. Hillsboro, First Church, Sept. 29, 30. Hillsboro, Line Street, Sept. 28, 29. Lovelace, at Lovelace, Oct. 5, 6. Itasca, Oct. 6, 7. Midlothian, Oct. 12, 13. Venus, Oct. 13, 14. Palmer and Boyce, at B., Oct. 16. Grandview, Oct. 19, 20. Alvarado, Oct. 20, 21. Forreton, Oct. 23. Bardwell, Oct. 25. Bethel, Oct. 26, 27. Maypearl, Oct. 27, 28. Red Oak, Oct. 30. Ovilla, at Sardis, Nov. 2, 3. JAS. CAMPBELL, P. E.

Georgetown District—Fourth Round. Belton, Aug. 31, Sept. 1. Moody, Sept. 7, 8. Belton Cir., at Midway, Sept. 14, 15. Temple, 1st Church, Sept. 15, 16. Bruceville & Eddy, at B., Sept. 21, 22. Temple, 7th St., Sept. 22, 23. Troy, at Troy, Sept. 28, 29. Bartlett, Sept. 29, 30. Granger, at Jonah, Oct. 5, 6. North Georgetown, at Weir, Oct. 6, 7. Hutto, at Hutto, Oct. 12, 13. Taylor, Oct. 13, 14. Holland, Oct. 19, 20. Rodgers, Oct. 20, 21. Salado, at Salado, Oct. 26, 27. Florence, at Gravis, Oct. 27, 28. Georgetown, Oct. 28. B. R. BOLTON, P. E.

Clarendon District—Fourth Round. Rowe cir., at Union Hill, Aug. 31, Sep. 1. Memphis st., Sept. 7, 8. Claude cir., at Claude, Sep. 14, 15. rAnhandle mis., at Groom, Sept. 18. McLean cir., at McLean, Sep. 19. Wheeler mis., at Wheeler, Sep. 21, 22. Higgins mis., at Higgins, Sep. 28, 29. Miami cir., at Miami, Sep. 30. Canadian cir., at Canadian, Oct. 5, 6. Canyon City sta., Oct. 7. Clarendon sta., Oct. 12, 13. Dalhart sta., Oct. 16. Stratford cir., at Stratford, Oct. 17. Hansford mis., at Hansford, Oct. 19, 20. Plemmons mis., at Leib Sch. H., Oct. 21. Dumas mis., at Dumas, Oct. 23. Channing sta., Oct. 24, 27. Amarillo sta., Oct. 26, 27. J. G. MILLER, P. E.

Gatesville District—Fourth Round. McGregor, 11 a. m., Aug. 31, Sept. 1. Gatesville, Sept. 7, 8. Killen and Nolanville, N., 11 a. m., Sept. 14. Copperas Cove, C. C., 8 p. m., Sept. 14, 15.

Oglesby, 8 p. m., Sept. 18. Will present at Oglesby, Sept. 1, at night. Hamilton, H., 8 p. m., Sept. 20. Fairly and Crossbill's Gap, Landon, Sept. 21, 22. Jonesboro, Union Grove, Sept. 28, 29. Clifton and Valley Mills, Clifton, 11 a. m., Oct. 5, 6. Meridian, 8 p. m., Oct. 4. Business meeting Oct. 7, at 9 a. m. Meridian and Womack, Capote, Oct. 8. Crawford, C., 8 p. m., Oct. 8. Turnersville, Turnersville, Oct. 12, 13. Pearl, Pearl, Oct. 16. Evant, Oct. 17. Brookhaven, Brown C., Oct. 18, 19. China Springs, Wesley's Ch., Oct. 20, 21. The committee for license is present and to recommend to the Annual Conference will please meet at Weatherford, Oct. 29, and all candidates will appear before the committee at that place. Let every preacher in the district endeavor to it that the collections from his charge are in full and get as many if possible. JAMES M. SHERMAN, P. E.

Brownwood District—Fourth Round. Ballinger, August 28. Robert Lee, at Bronate, Aug. 28-Sept. 1. Olga, at Rock Springs, Sept. 1, 2. Wingate, at Wingate, Sept. 3. Winters, at Winters, Sept. 4. Glen Cove, at Crews, Sept. 5. Coleman Station, Sept. 6. Talpa, at Valera, Sept. 7, 8. Blanket, at Turkey Peak, Sept. 14, 15. May, at Green's Chapel, Sept. 15, 16. Gustine, at Gustine, Sept. 28, 29. Comanche Circuit, at Comanche, Sept. 28. Comanche Station, Sept. 28. Indian Creek, at I. C., Oct. 1, 2. Cross Plains, at Dewey, Oct. 11. Sipe Springs, at S. S., Oct. 12, 13. Pioneer, at Okra, Oct. 13, 14. Rising Star Station, Oct. 14. Range Circuit, at R., Oct. 19, 20. Coleman Cir., at Junction, Oct. 21. Santa Anna Cir., at S. A., Oct. 22. Brownwood Station, Oct. 26, 27. JAS. S. CHAPMAN, P. E.

NORTH TEXAS CONFERENCE

Bonham District—Third Round. Ector Cir., at Mt. Pleasant, Aug. 24, 25. Peity Mia, Aug. 31, Sept. 1. M. L. HAMILTON, P. E.

Gainesville District—Third Round. Marysville, at Steel, Aug. 24, 25. Greenwood, Aug. 31, Sept. 1. Rosston, Sept. 7, 8. Aubrey, Sept. 14, 15. Denton Street, Sept. 15, 16. Saint Jo, Sept. 18. J. A. GAFFORD, P. E.

Bowie District—Third Round. Crafton, August 24, 25. Giltown, August 31, September 1. Decatur Circuit, September 1, 2. Decatur Station, September 8, 9. T. R. PIERCE, P. E.

Terrell District—Third Round. College Mound, Pleasant Valley, Aug. 24, 25. Kemp, Wilson's Chapel, West, Aug. 28. Terrell, Sept. 1. Chisholm, at Poetry, Sept. 7, 8. O. S. THOMAS, P. E.

Sulphur Springs Dist.—Third Round. Birthright, at Tarrant, 3d Sun. Aug. Cooper sta., Aug. 1, at 8:30 p. m. Klondike, at Price S. H., 4th Sun. Aug. Mt. Vernon, at Weaver, Aug. 28, 11 a. m. Brashear 1st Sunday in September. Purley, 2nd Sunday in September. Lake Creek, 3d Sunday in September. C. B. FLADGER, P. E.

Corisana District—Fourth Round. Corisana Cir., at Zion's Rest, 11 a. m., August 28. Richland, at Birdston, 11 a. m., Aug. 29. Corisana, Eleventh Ave., Sept. 1, 2. Wortham, at W., 11 a. m., Sept. 5. Mexia, 8 p. m., Sept. 5. Munger Mis., at M., 11 a. m., Sept. 7, 8. Coolidge, 8 p. m., Sept. 7, 8. Brandon, at B., 11 a. m., Sept. 12. Blooming Grove, 8 p. m., Sept. 12. Frost, Post Oak, 11 a. m., Sept. 14, 15. Kerens, Bazette, 11 a. m., Sept. 20. Powell, Long Pr'e, 11 a. m., Sept. 21, 22. Corisana, First Church, Sept. 29. Horn Hill, Horn Hill, 11 a. m., Oct. 1, 2. Groesbeck, 8 p. m., Oct. 5, 6. Thornton, Big Hill, 11 a. m., Oct. 8. Cotton Gin, Forest Glade, 11 a. m., October 10. Kirk, Kirk, October 12, 13. Barry, 11 a. m., October 15. Alma, 11 a. m., October 17. Rice, Rice, 11 a. m., October 18. Purdon, Pursley, 11 a. m., Oct. 19, 20. Dawson, Harmony, Oct. 20, 7:30 p. m., October 21, 11 a. m. Irene, 11 a. m., October 22. HORACE BISHOP, P. E.

TEXAS CONFERENCE

Brenham District—Third Round. Lexington Aug. 28. Chappell Hill, Aug. 25, 26. C. R. LAMAR, P. E.

Beaumont District—Third Round. Laurella Cir., Aug. 24, 25. Woodville Cir., W. C., Aug. 21, Sept. 1. Wallsville Cir., September 10-12. J. T. FRENCH, P. E.

1st Church, Beaumont, Sept. 11, 12. Carverton Chapel, Sept. 17, 18. T. A. GIBBERT, P. E.

Waxahachie District—Third Round. Cold Springs, at Waxahachie, Aug. 24, 25. San Jacinto, at Waxahachie, Aug. 25, 26. W. L. NELMS, P. E.

Waco District—Third Round. Waco, at Waco, Aug. 24, 25. Waco, at Waco, Aug. 25, 26. Waco, at Waco, Aug. 26, 27. Waco, at Waco, Aug. 27, 28. Waco, at Waco, Aug. 28, 29. Waco, at Waco, Aug. 29, 30. Waco, at Waco, Aug. 30, 31. Waco, at Waco, Sept. 1, 2. Waco, at Waco, Sept. 3, 4. Waco, at Waco, Sept. 5, 6. Waco, at Waco, Sept. 7, 8. Waco, at Waco, Sept. 9, 10. Waco, at Waco, Sept. 11, 12. Waco, at Waco, Sept. 13, 14. Waco, at Waco, Sept. 15, 16. Waco, at Waco, Sept. 17, 18. Waco, at Waco, Sept. 19, 20. Waco, at Waco, Sept. 21, 22. Waco, at Waco, Sept. 23, 24. Waco, at Waco, Sept. 25, 26. Waco, at Waco, Sept. 27, 28. Waco, at Waco, Sept. 29, 30. Waco, at Waco, Sept. 31, Oct. 1. Waco, at Waco, Oct. 2, 3. Waco, at Waco, Oct. 4, 5. Waco, at Waco, Oct. 6, 7. Waco, at Waco, Oct. 8, 9. Waco, at Waco, Oct. 10, 11. Waco, at Waco, Oct. 12, 13. Waco, at Waco, Oct. 14, 15. Waco, at Waco, Oct. 16, 17. Waco, at Waco, Oct. 18, 19. Waco, at Waco, Oct. 20, 21. Waco, at Waco, Oct. 22, 23. 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# NEW INVENTION. CLEANS CLOTHES WHILE YOU REST.

NO WASH BOARDS, WASHING MACHINES OR CHEMICALS. NO WASH DAY. NOTHING LIKE IT. NOT SOLD IN STORES.

SEE HOW SIMPLE, different, easy. Put on stove-add water, then soap, then clothes—that's all. In 5 to 8 minutes, clothes clean. Laundries clean clothes without rubbing—EASY WAY does same at your home. You can rest or read between batches. Dirt removed automatically except to move knob occasionally. Clothes cleaned while you get breakfast. With wash board you rub, then boil 20 to 30 minutes, then rub again. Or you boil, then tire yourself running heavy machine, which wears, tears and rubs the clothes—and afterward rub by hand anyway. The EASY WAY does alone in one operation the combined work of wash board, wash board and washing machine—less time, almost no labor—no injury to clothes.

EASY WAY creates energy by mechanical manipulation associated with hot water, soap suds, heated steam, and scalding vapor, utilized as a compound force, all contained in a closed compartment. Special operating arrangements.

Cleans woolsens, flannels, blankets, colored clothes, as well as white goods, finest laces, curtains, bed clothes. Saves your time, fuel, labor, clothes, buttons. Saves your strength, looks, health, money.

WITH EASY WAY, 30, 40, 50 minutes cleans washing which before took entire day.

No rubbing, wear, tear or injury. No soapy, bad smelling, heavy wood—but all metal, sanitary, light in weight. Easily used, cleaned, handled—always ready. Child can use it—no experiment.

### USED BY THOUSANDS WHO PRAISE IT.

J. McGEE, Tenn., writes—"One young lady cleaned day's washing by old method in one hour with Easy Way. Another in 45 minutes." E. CRAMER, Tex., writes—"Gave Easy Way a thorough trial. After 10 minutes clothes nice and clean." ANNA MORGAN, Ill., writes—"I washed a woolen bed blanket in Easy Way in just 3 minutes, perfectly clean." J. H. BARRETT, Ark., after ordering 38 Easy Ways, says—"You have the grandest invention I ever heard of." J. W. MEYERS, Ga., says—"Find check to cover one dozen Easy Ways. Easy Way greatest invention for womanhood, forever abolishing miserable wash day. Sells itself." I. BECK, Ga., writes—"Enclose order, Easy Way as represented. Worked 4 days—have 15 orders." J. T. PEAY, N. C., says—"Been out 2 days—sold 17, for which enclose order. Everybody is carried away that sees it work." C. B. GARRETT, O., writes—"Showed Easy Way to 7 families, sold 6. Most wonderful and grandest invention." N. BOUCHER, Mass., writes—"Enclose order for 5 Easy Ways. Everybody wants one—best business I ever had."

Price, only \$6.00, complete, ready to use—sent to any address. Not sold in stores. Order now. You won't be disappointed. Send postal card anywhere—full description, valuable information, testimonials—all free. Thirty days' trial. Guaranteed, everything proven, old house, responsible, capital, \$100,000.00.

Harrison Mfg. Co., 436 Harrison Bldg., Cincinnati, O.



Easy Way as seen by the Artist.

### BEST EVER HAPPENED FOR AGENTS, SALESMEN.

MANAGERS—MEN OR WOMEN—at home or traveling, all or part time—showing—taking orders—appointing agents. "EASY WAY" new. Nothing like it. World unsupplied—agents making big money. When operated, people stop, look, listen, crowd, push, squeeze, miss engagements, get excited—watch it as though a thing of life. 12-see-10 buy. Write today for special agent's plan. Act quick.

### ENDOWMENT FOR SOUTHWESTERN.

It is Worth the Outlay.

People are, as a rule, willing to make investment where they believe a sufficient return will be made. Their interest in the kind and quality of the return will determine the spontaneity and largeness of their investment.

At the earnest solicitation of some of my friends I announced through the daily papers that I would take a party of forty on a loop trip through large number of people applied for admission to the party, and, although the eastern part of the Union. A I only desired forty, before I could get the flow of checks stopped, fifty-six had paid me in advance for the trip. Many believed there would be such a return in pleasure and profit for the money invested that they eagerly made the necessary payment.

Today, for the second time in my life, I visited Mt. Vernon, where the first man of our Nation and one of the first men of the world, lived and died. As I looked upon the beautiful spot, set on the massive colonial portico, or stood before the tomb of the man whose memory all the world honors, as evidenced by the British Oak planted by King Edward when Prince of Wales, and the German Linden planted by Prince Henry, of Prussia, I was filled with admiration of the majestic manhood once there in bodily living presence, and admiration at the tremendous power of a single human soul fired with patriotism and lighted by love of humanity.

As I pondered these things I recalled his appeal for those equipped and fitted for duty, summed up in three words, "Give me men!"

From the banks of historic Potomac, where Arlington, calling to mind that nobleman's (Robert E. Lee) greatness, looks down upon me, I forget not our Texas whose immensity in all things calls for men—true men, noble men—to carry the Lone Star to the zenith of greatness and goodness. Who will fit the Texas boys for their high calling? Southwestern must do a great big part of it. J. E. HARRISON.

### THE HOME.

Many sweet and tender associations cluster around the word home. The home of the olden time was truly the nursery of the boys and girls where they grew up in its sacred precincts to a sturdy man and womanhood. The old veterans of three-score years and ten of today look back over the abyss of years and wonder if the home of today is fostering and inculcating those principles that will render its memories ever sacred and an incentive to all that is good and pure.

The home is the foundation of our government. In proportion as the motherhood of our country perform their duty, in that proportion will our government prosper and be a safeguard and a blessing to our people. Who can estimate the power of our homes for good or evil?

But you may ask what constitutes a home. It is not where you go simply to eat and sleep. Neither is it where father and mother reside. It is that and more, where father and mother reside with little ones to prattle about their knees and to bring sunshine into their hearts. I pity the home without children and the wom-

an that avoids the responsibilities of motherhood.

If our country ever needed a great and pure motherhood, it is now. When we see a home destitute of children and forty-two, the card table and club substituted therefor, we get anxious about the stability of our government and cry out in our heart for the good old motherhood of other days.

The Church likewise is dependent upon the home. They that fill our pulpits and pews must come from the home, and whatever power for good these may possess must depend upon the motherhood of our country. How sacred and divine should be the work and influence that go out from the home!

Many of these sacred altars are torn down and lie in ruin. Many homes are dark and cheerless because the responsibilities of motherhood are too much for this fast age. Suicide and Onanism have left their black and slimy trail across the threshold. May God pity and angels weep over such an abode. May the day not come when our God will work a work that will make our ears tingle as he did in the days of Eli. Let us pray that these sacred altars will be rebuilt and that a pure and refined motherhood will yet send forth many thousands of the rising generation to sing praises to our God and to bless the world. J. R. TAYLOR, M. D.

### MERIDIAN NOTES.

Meridian has secured the location of the Training School for Gatesville District, and our "little city among the blue hills of the beautiful Bosque Valley" is beginning to realize what this school means to us. We are planning and working for a school that shall be a credit, not only to this district, but to our great Church. If our rural brethren wish to reap the benefits of such school, Meridian will bid you welcome. Property is cheap here and health unsurpassed, but as I am not in the real estate business I will insist on that line.

Gatesville District is very much alive. Our faithful and much loved presiding elder came among us less than a year ago, and yet he is an untiring worker, and took turtle hold of preachers and people from the beginning and still retains that relation. He is a modest man, but is doing a work in this district that will abide. The preachers of the district are all doing a fine work and expecting good results to follow. One or two have hard roads to travel, but, by the help of the Lord and the brethren, "will come out more than conquerors."

New fields are opening, new charges being demanded, and old ones raised to stations, and arrangements being devised for a great move along all lines in Gatesville District. Sherman is naturally a leader of men, and he has a noble band of preachers who say in their hearts, "where he leads us we will follow," and they are doing it. You may expect good reports from this district when we meet on the plains.

The creation and location of our Training School is largely due to the efforts of Rev. George F. Campbell, late pastor at Meridian, but now the full-fledged President of the Meridian Training School. Brother Campbell came to Meridian at our last Annual Conference, a stranger from another district. He beheld these beautiful hills, the health of the district, dreamed of old Kentucky, meditated and prayed. He saw a light, though

dimly, and that light was that Gatesville District, blessed as it was with a thrifty people, in Central Texas, with a rich and healthy country, ought to have a Training School for the youth of the land, and that Methodism should act in the matter. He went to the preachers' meeting of the district with that matter fixed in his mind, and brought it before that body of godly men. The presiding elder had been impressed in the same way, and he, too, had seen the same light, but where was the leader? The preachers listened to Brother Campbell as he told his experience, heard from the elder, then all thought, prayed and acted, fully concurring in the move. It was then decided that the matter should be finally settled at the approaching District Conference, and at this latter meeting the vote was a unit for the school.

Competing towns began to bestir themselves, and old Meridian, with Campbell in front, began to work. Briefly stated, our subscription was more than double the amount of our most hopeful and sanguine, and Meridian secured the prize.

The next step was a President and Financial Agent to work, look, labor and toil, and for one who could come as near drawing blood from a turnip as any man you ever saw and yet leave the turnip in good humor, when all eyes turned to Campbell as the man. The appointing power, in the good, old-fashioned way, selected him. This caused a vacancy in the pastorate at Meridian, but the Lord always provides for those who love and trust him, so Rev. W. J. Mayhew, a faithful, young local preacher from Jonesboro charge, was speedily selected by our presiding elder to supply Meridian the remainder of the year. Last Sunday Brother Mayhew filled the pulpit for his first time as our pastor, and though smaller in size than Campbell, he made a fine impression and a good start. Much will be expected of Brother Mayhew, but as this scribe assisted in making him a preacher of the Word and knows him well, we are sure he will not disappoint this charge if the Church will do its duty to him. Brother Mayhew, with his good family, is housed in our parsonage, while President Campbell occupies a beautiful cottage donated to the Training School. JAMES M. ROBERTSON, Meridian, Texas.

### DR. YOUNG J. ALLEN.

The heroes of the nineteenth century, with but few exceptions, had their training and their triumphs in the mission fields of the Orient and the islands of the Pacific Ocean. No wheeling squadrons nor thundering battalions of war were required to achieve their victories; no captive kings nor spoils of conquered nations were displayed to grace their triumphal processions.

It would involve a long list to mention the names of the illustrious men who, armed with the sword of the Spirit, which is the Word of God, went forth to conquer and regenerate a resisting world. Carey and Chamberlain and Bishop Thoburn in India; Judson in Burmah; Moffatt and Livingstone in Africa; Morrison and Allen and Hudson Taylor in China; Paton in the New Hebrides; Williams in the South Seas; Allen Gardiner in the Land of Fire; these and many others witnessed the power of the gospel to regenerate men and uplift society and revolutionize nations.

Among the distinguished men I have

mentioned Dr. Allen easily takes a conspicuous place. It is true that he did not, like Livingstone, urge his adventurous way across the Dark Continent, penetrating jungles and forests and crossing lakes and rivers, that he might open Africa to civilization and Christian effort; he did not, like John G. Paton, encounter cruel cannibals, who wage perilous warfare with the monsters of the sea, and who feast on human flesh and gloat over human suffering; he did not, like Judson Taylor, lift the banner of the cross in the far interior of China and inaugurate a great missionary movement in the inland provinces; but he accomplished a work of equal importance to the well-being of the great Empire for which he labored nearly half a century, he identified himself with the social, religious and literary phases of his adopted people, and labored untiringly to lift China from ignorance and superstition to a favorable position in the comity of nations. Writing for the Review of Missions, in 1899, Dr. Allen said: "We must teach and train; we must capture the tongues of the nation and make them vocal with the gospel; we must capture the schools of the nations and teach them that to fear God and keep his commandments is the whole duty of man; we must capture the literature of the nations and transform them by giving them the Bible and the truth as it is in Jesus Christ—the truth which sets free, gives dominion over nature, suppresses heathenism and makes Christian progress and civilization a universal possibility and blessing." In 1902 we find in the same Review these words from his pen: "I am sorely moved for China, and as deeply concerned for my native land, lest that equal-handed Providence, so conspicuous in history, should fall of due recognition and response at this time when China and America are, as it were, in mutual need of each other."

Not having a list of Dr. Allen's literary productions in the Chinese tongue, I cannot speak at great length on this important part of the subject. He was a voluminous writer, and his literature covered many fields of vital interest. In a letter to the Woman's Missionary Advocate, three years ago, he stated that his book on "Women in All Lands," comprising an edition of 42,000 volumes, was then passing through the press. We learn from this letter that the Chinese Society for the Diffusion of Christian Knowledge issued the same year of his books fully 100,000 volumes. These citations will show that his works are in great demand. It is, indeed, doubtful whether any other foreigner has been held in such high esteem as Dr. Allen. He has stood before kings. His counsel has been sought in the highest political and literary circles; and no man has done more than he to lift China to her present hopeful outlook.

Dr. Allen's address before our last General Conference, "The Gospel Liberating China," produced a profound impression. It shows perfect familiarity with the conditions prevailing in that struggling Empire, and evinces profound sympathy for that nation which is rapidly emerging from the long night of superstition. During Dr. Allen's last visit to America he was interviewed by President Roosevelt on the subject of Chinese immigration—a fact which proves that his opinion about international affairs was worthy of the highest consideration.

His patriarchal appearance, his ripe scholarship, his godly counsel, his evangelical piety, have left an indelible impression on the hearts and minds of the multitudes among whom he toiled for his Master. His missionary labors in the foreign field reflected signal honor upon the Church which he so ably represented; while in his death the whole Christian world sustains an irreparable loss. THEODORE COPELAND, St. Louis, Mo.

### REV. J. T. SMITH'S DEFENSE OF HIMSELF

In the Advocate of the 15th of August Brother J. T. Smith makes reply to my article on "General Conference Delegations" in the Advocate of August 1st.

Good sense, a conscious refinement, and a due respect for the feelings of the Advocate readers prevent me taking cognizance of his indiscreet irrelevancies.

The article in question was not given to the Advocate until it had been submitted, for their opinion of its advisability and opportuneness, to a number of pure and wise brethren who agreed with me fully as to the wisdom of its publication. I may add that for these brethren every one has the profoundest respect, and that they are ministers of long years standing and are high in the counsels of the Church. I do not stand alone, therefore, in the view that it is needful to call the attention of the Church to the questions discussed.

There is but one logical view to be taken of Brother Smith's notice of my article, and that is as a defense of himself. If any brother desires to dis-

Discuss with me the merits of the questions considered I shall not disappoint him in a measurement of arms; but I most respectfully decline to discuss in this arena persons and personalities, or any subject that will not either edify or instruct, or furnish occasion for pleasure.

Brother Smith's unselfish magnanimity is proverbial. He will, therefore, permit me to close this note with a little fun at his expense. When I was a boy I was very fond of rabbit hunting; and so with the dogs I would hie me away to the fields and forests and there put the cotton-tails to flight. In the chase, if the dogs fetched up at a hollow tree a smouldering fire would be kindled and the hollow filled with smoke. If the rabbit was up the tree it would not be long before you could hear him wiggle. Then with a forked stick we would twist his tail and pull him out. I have not yet lost my propensity for rabbit hunting! That trailing article has jumped and put to flight the game. The smoke from my fire reveals him up a tree—we hear him wiggle. H. B. URQUHART.

### WONDERFUL LOVE.

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

This text is the key, the substance, the index of the Bible. It unravels and explains all things else taught therein. The Old Bible was to prophesy of Christ's coming; the New Testament declares and evidences that he is come. Everything in the Old Testament pointed to Jesus' coming and declared God's love which Jesus' coming should demonstrate. The New Testament evidences that demonstration, and the secret and substance of the whole Bible is that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." Some complain of God's Word being hard to understand; but when we recognize that this is the real substance of God's Word we are compelled to admit the hardest thing to understand is the measure of God's love for us! Oh! what wondrous love!—past man's comprehension! Higher than the stars, deeper than the seas, broader than space—who can imagine its extent? CLINT C. REYNOLDS.

### WHAT'S THE USE?

To Pour in Coffee When it Acts as a Vicious Enemy.

Fasters have gone without food for many days at a time but no one can go without sleep. "For a long time I have not been sleeping well often lying awake for two or three hours during the night but now I sleep sound every night and wake up refreshed and vigorous," says a Calif. woman.

"Do you know why? It because I used to drink coffee but I finally cut it out and began using Postum. Twice since then I have drunk coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it."

"My brother was in the habit of drinking coffee three times a day. He was troubled with sour stomach and I would often notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief."

"Finally he tried a cup of Postum and liked it so well he gave up coffee and since then has been drinking Postum in its place and says he has not once been troubled with sour stomach."

Even after this lady's experience with coffee her brother did not suspect for a time that coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this but it's easily proved. A ten day's trial works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs.